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THE JOHANNINE WRITINGS
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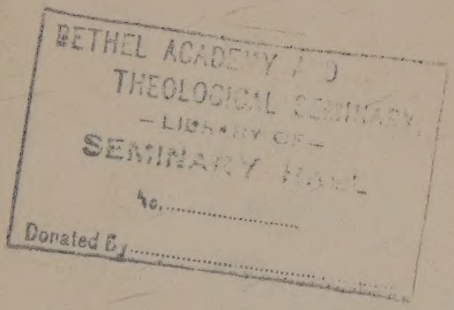

THE JOHANNINE WRITINGS
AND
THE JOHANNINE PROBLEM

AN AID TO THE CRITICAL STUDY
OF THE BIBLE AS LITERATURE

By HENRY C. VEDDER

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TO

William Cleaver Wilkinson

TEACHER, CRITIC, FRIEND,
A TOKEN OF GRATITUDE
AND AFFECTION

PREFACE

DILIGENT study of literary and historical criticism, and equally diligent practice of composition, in various fields of literature, have been the chief occupation of the writer of this book for half a century. During all these years he has also been a less diligent student, but still fairly diligent, of the Greek language and literature, classical as well as biblical. If, therefore, there is any subject of which he may claim expert knowledge, it is literature; if there is a craft of which he has any mastery, it is the writer's. So that, concerning a literary problem, after he has duly studied it, he hopes that he may venture to speak without incurring suspicion that he is one of those who "rush in where angels fear to tread." On a question of literature, nobody can speak *ex cathedra* words to be received by others as infallible and irreformable of themselves; nor yet with the authority of a judge, who, however fallible, has both the right and duty to decide a case tried before him. All that any critic of literature can claim is, such study and experience as entitle his words to be duly considered and well weighed before they are either accepted or rejected. If the facts, theories, and conclusions herein set forth receive such consideration as this, it is the author's belief that most of them, novel as they may at first appear, will be accepted.

The kernel of this discussion was first published in the form of a two-part paper entitled "Two Johns or One?" in *The Watchman* for August 9 and 16, 1900. This was followed by a series of seven articles on the Apocalypse in the same religious newspaper, beginning

June 28, 1906. An essay on the content of the Fourth Gospel appeared in the *Review and Expositor* of April, 1906; while the same periodical published in two successive numbers (October, 1912, and January, 1913) a study of the Epistle of John. The remainder now appears for the first time; and the older portions have been, for the most part, so altered by revision, excision, and expansion, as to be hardly recognizable by a former reader.

This has therefore been a labor of love through many years. When mind and body have been wearied by other tasks, rest and refreshment have often been found by turning to this. It has furnished delightful occupation for many vacation days. Some parts of the text have entailed an amount of work so disproportionate to the visible results as to be incredible to any one who has never attempted a like venture—such as the investigation of the Johannine vocabularies. If an author could only be certain that the value of his results might be measured by what they have cost him in toil, with how light a heart could he send a child of his brain out into the world! But one may at least hope that he has done something, if only a little, to promote study and understanding of a vital part of the most vital of all books.

Crozer Theological Seminary.

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PART I

A CRITICAL STUDY OF THE JOHANNINE WRITINGS

According to Modern Literary Canons

CHAPTER I

THE APOCALYPSE AND ITS LITERARY FORM

I

IN one respect at least, the Apocalypse is unique: it claims more divine authority and is accorded less than any other book in the New Testament. Most of the canonical books make no specific claim to inspiration or authority; but the Apocalypse claims both, and to such extent that for anybody to alter a syllable of it is to endanger, or rather to lose, his salvation. And yet it is probably one of the least read books of the Bible. We all have a private canon of our own—certain books or parts of books that we believe to be especially valuable—to which we turn for comfort and instruction. We may believe the whole Bible; we may try to study the whole Bible; but this is our real Bible. And how many of us include in this private canon the Revelation?

And yet this is one of the most interesting, and might be one of the most instructive, of our sacred books. It well deserves to be among those most frequently read and best loved. The lack of honor in which it is at present held has an easily discovered cause; it has been the worst-abused writing in the New Testament. All sorts of wild-eyed cranks have gone to it for confirmation of their theories, and they have twisted and tortured its words to obtain the desired testimony in their favor, as never heretic was racked in the dungeons of the Inquisition. A welter of conflicting interpretations has gathered about the text, until the average man has concluded that nobody knows anything about its meaning—

that the Revelation is an insoluble mystery, about which he would be foolish to concern himself. And so, possibly excepting the closing chapters, he seldom reads the book; and when he does read it, the light that shines from it serves only to make darkness visible.

A study of the ordinary commentary on the Revelation, and indeed, of most commentaries, invites the conclusion that if the commentator's method is sound, and his results valid, the sacred writers used language to conceal their thought, which must be painfully dug for and extracted in small fragments. On the contrary, the canon of interpretation should be this: The writers of Scripture used language to convey their thought, and they succeeded at least as well as most writers do. Whatever the content of "inspiration" may be, the influence of the divine Spirit cannot be supposed to have rendered a writer less skilful in his craft than the uninspired. Therefore, a meaning that has to be painfully dug out is not there. Exegesis, as actually practised through the Christian ages, may be defined as the science of discovering what the sacred writers never intended to say. Suppose we begin our study with the assumption that the Apocalypse was written, not to conceal thought, but to convey ideas? We may as well dismiss at once the hypothesis that it is a series of puzzles to which nobody can find the key. The Revelation is prophecy, not prediction; and they who go to it as an oracle to learn what things are in the womb of the future misuse the book, and will get from it nothing but harm. The idea so long prevalent that the Apocalypse is a treatise on the philosophy of history, has done untold mischief, and has hindered thousands of readers from gaining any understanding of what the book does mean.

We are to study the Apocalypse as literature. This study of the Bible as literature has only begun of late

years to be seriously pursued; but it has already thrown much new light on the meaning of the Book. There is still some prejudice against this study, because the purpose and method are misapprehended. Literary study of the Bible does not preclude nor hinder, nor even discourage, devotional study, but constitutes an indispensable preparation for genuine devotional study. The spiritual content of any writing is conveyed through literary forms, and the content cannot be accurately or fully comprehended until the form has been studied and understood. Literary study is so far from being irreverent that if it should become irreverent it would prove futile; for it is well understood that no great work of literature can be successfully studied unless it is studied sympathetically. Lovers of the Bible should encourage its literary study, because the new method will continually cause new light to break forth from God's word, and his truth will speak to us with fresh emphasis and gain a stronger hold on our faith as we come to appreciate better what an incomparable body of literature is this collection that we call The Book.

Studied as literature, the Apocalypse takes on a character wholly new to many readers. We discover that it is a dramatic poem—that is to say, it is a dramatic poem in substance and spirit. Judged by strict literary canons, its form is not always dramatic, and only sometimes poetic. It was one of our greatest English poets who first discovered and announced the book's character—John Milton, when he said: "And the Apocalypse of Saint John is the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies." But Milton did not develop his idea, and no one since his day has had the insight and courage to attempt the task. A number of writers have had

glimpses of the truth, and have given hints to their readers of what might be done, but a systematic study of the book with this as the guiding principle has never been undertaken.

When we call the Apocalypse a dramatic poem, no one should understand that it was intended to be acted. If the author had ever read a drama, which is more than doubtful, he certainly made no attempt to imitate one. The resemblances of the Apocalypse to a Greek tragedy are few, and of the most superficial kind. The twenty-four Elders play, to some extent, the part of a Greek chorus, and besides their frequent chants, there are others of similar character introduced from time to time. There is occasional dialogue. And with these features the resemblances begin and end.

Likewise, when the Apocalypse is called a poem, the reader must not look for the Western verse to which he is accustomed, or for verse of the classic period; or he will be disappointed. There is no verse in the Revelation. What rhythm there is (and there is a good deal) is sentence rhythm—rhythm that depends for its effect on the balancing of clauses, on the parallelism or antithesis of ideas, not on the regular succession of syllables. It is the rhythm of the Psalms and of Hebrew poetry in general that we find in the Apocalypse. And this is just what we might expect to find there. The whole book shows how the author's mind was steeped in the Old Testament literature; in culture and mentality he is a Hebrew of the Hebrews. What could be more natural than that such a writer should throw his lofty spiritual ideas into the forms of Hebrew poetry?

One marvels that this striking literary characteristic should have gone so many centuries unmarked. The poetry of the Apocalypse—Hebrew in spirit and form, Greek in words only—is such poetry as the *Magnificat*

(Luke 1 : 46-55), or the *Nunc Dimittis* (Luke 2 : 29-32), both of which the Revised Version has had the grace to print in poetic form. Versions of the Psalms, and of part, at least, of the Prophets, have been made at various times, in which the peculiar Hebraic poetic spirit and poetic forms have been given appropriate typographical expression; but what version even hints at the presence of a poetic element in the Revelation? And yet one would suppose that nobody who had studied the Psalms could mistake the literary character of such a passage as this:

> And the Spirit and the Bride say, Come;
> And let him that hears say, Come;
> And let him that is athirst come;
> Let him that wills take the Water of Life freely.

Or this:

> To Him that loved us
> And freed us from our sins by his blood,
> And made us a kingdom and priests to God and his Father,
> To Him be honor and power, unto the ages, Amen.

So much for the literary form of this book. What of the purpose of the writer? What ideas did he attempt to express through this form?

The Apocalypse was evidently composed in the midst of a great persecution, to encourage those who were undergoing this fiery ordeal. For our present purpose it matters little what this historic occasion was. Not less evident than this purpose of the writer are his two dominant ideas: the judgment and downfall of the great adversary of the faith, the imperial power of Rome, are both certain and "soon" to occur; the triumph of the kingdom of God and the reign of Christ as King cannot be withstood or delayed even by the power of mighty Rome, and the reward of those who endure to the end

is as certain and as great as the triumph of their King. On these thoughts the changes are rung throughout the book, which becomes at once a prophecy and a war-cry. And what thoughts could have been so well fitted to sustain Christ's witnesses, to give them the hope and courage and enthusiasm that would carry them triumphantly through their martyrdom? Though apparently losers in the contest with Rome, they would know themselves to be on the winning side; and like the soldier who falls in battle, they saw the hour of victory approaching, and died with a smile. None of the canonical books was more highly appreciated by that large section of the early Church which first received it as canonical, than the Apocalypse. And there were good reasons for so high an estimate.

To understand the book, therefore, we must approach it from the writer's point of view and put ourselves back, so far as we may, into the atmosphere of the first century. The writer has given us a clue to the mass of perplexing details in the one word "soon." To his vision it is the immediate future, not the distant, that is unrolled. He is not attempting to foretell the history of the Church for fifteen or twenty centuries, but to comfort his terribly tried brethren by visions of things that are to take place in the near future—within the lifetime, probably, of many who should read. This thought is so often repeated as to leave no possibility of doubt as to the writer's purpose. He describes his book in the opening sentences as the revelation of things that must shortly come to pass; and the conclusion of the title, or introductory section, is, "the crisis is at hand" (1 : 3). Marks of the speedy accomplishment of the visions abound throughout the book (*e. g.*, 1 : 19; 3 : 11; 6 : 11; 10 : 6, 7). To leave no room for doubt in the minds of his readers, he repeats his assertions in the closing verses of the last vision (22 : 6,

7, 10), and adds another equally emphatic declaration, twice repeated by Jesus himself, "Behold, I am coming quickly" (22 : 12, 20). How can there be any question after this of John's point of view and the scope of his visions?

The beginning of all study of a writing must be to inquire what the author meant to convey by it, and what would naturally be understood by those for whom he wrote. The beginning of all study must be this, but not necessarily the end. A book certainly does mean what its author consciously puts into it, but it may mean a good deal more. This is true of any great work of human genius. A Shakespeare, a Browning, says a vast deal more to the world through his writings than ever passed through his own mind. Literature—especially that form of literature which we call poetry—is like music and painting, in that its office is not merely to say, but to suggest. It conveys thought, but it also stimulates thinking. And in a great drama, as in a great symphony, there is not only all the meaning of which the composer was conscious, but quite as truly, all the meaning that anybody finds there.

> The poet's eye, in a fine frenzy rolling,
> Doth glance from heaven to earth, from earth to heaven;
> And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name.

So the seer, in his "fine frenzy," bodies forth what were otherwise vague and shadowy ideas of the invisible world, and gives a local habitation and a name to things spiritual. There is this difference mainly: the poet's inspiration is love of the beautiful; the seer's, love of the holy. One seeks to give men pleasure; the other, to make men better.

And if it is true that men of genius, of whom in their

loftier moments we speak as "inspired," have given to the world a message more meaningful than they ever dreamed, how much more may we expect to find this true of any writing composed under special uplift and guidance of the Spirit of God! If there were not in it a deeper, richer, broader significance than was comprehended by the writer and his generation, if continual study did not reveal to us new vistas of meaning, and disclose striking applications of its content to conditions undreamt of by its author—should we not have good reason for doubting its claim to inspiration? If even a poem that claims no more than human origin cannot exhaust its meaning to a single generation, but grows in interest and power and value with the centuries, can a book that claims to come from God be expected to do less?

In view of such reasonable presumptions as these, the disparaging remarks made regarding the Apocalypse by some of the most orthodox scholars are not a little remarkable. Sir William Ramsay, for example, says: "The apocalyptic form of literature was far from being a high one; and the Apocalypse of John suffers from the unfortunate choice of this form: only occasionally is the author able to free himself from the chilling influence of that fanciful and extravagant mode of expression."[1] One fears that the capacity to appreciate poetry was somehow left out of the composition of this accomplished scholar. His criticism reminds us irresistibly of the story of the great mathematician who was persuaded to read "Paradise Lost," and for his only comment said, "After all, what does it prove?" Of course it is not incumbent upon any student of the Apocalypse, however orthodox, to maintain that its literary art is perfect. The imperfection of the book, however, consists not in the fact that the author adopted the apocalyptic form,

[1] "The Letters to the Seven Churches of Asia," New York, 1905, p. 72.

but that he did not consistently adhere to it. Any piece of literature, to be fully successful as a work of art, must make choice of one form or method, and maintain it throughout. Here we have an apocalypse that is not purely apocalyptic, but is partially epistolary. Each method of composition has its own laws, and the two cannot be successfully mingled in a single work. By mingling them, the author made unity of form impossible. This has led some to say that the letters to the churches which form the introductory section were an afterthought; but more careful study of the book excludes this possibility, since, as will be presently made clear, the letters are an integral part of the composition. Their insertion mars unity of form, but it secures unity of plan.

As for John's choice of the apocalyptic form, which seems so reprehensible to Doctor Ramsay, nothing more need be said to explain it to the average reader who is not a great scholar than that it was a common form of Jewish literature. John conforms to literary canons already well established. It is the privilege of a modern reader to believe that there are better literary forms, but to quarrel with John for his choice is as reasonable as it would be to berate the author of sonnets because he did not write an epic. It is the privilege of any writer to choose his own form of expression, and the world should accept his product and be grateful for anything good contained in it. The Jewish apocalypses all professed to be pictures of forthcoming events, received in a state of ecstatic vision. This was little more than a recognized literary fiction, to be taken hardly more seriously than the device of modern romancers who profess to have discovered an ancient manuscript containing their tale. But while the modern romancer does not expect to be literally believed, the apocalyptic prophet did expect to be believed as to the substance of his mes-

sage, and usually was believed. Nobody could write the solemn warning of Revelation 22 : 18, 19, who did not take himself and his message with utmost seriousness.

In saying that John wrote for his own time, and to reveal the things soon to occur, one by no means excludes the presence of other and deeper meanings. To discover these, however, is not the purpose of the present study. But one may properly add just here his conviction that the Church of all ages has not been astray in setting a high estimate upon this book, though it has been sadly misused and abused. The Revelation has always taught true believers that, however mighty may appear to be the power of evil, Christ rules his world; and the victory of his Church is certain if it continues in the faith delivered to the saints. No book in the New Testament has shown greater power to sustain Christian faith and hope and courage, and to inspire Christ's followers to fidelity and endurance. Even in the midst of apparent defeat, Christian faith still looks eagerly forward to the Great Consummation; and still says, in the present tense, as of a thing so certain that it may be taken as already done,

> The kingdom of the world is become
> The kingdom of our Lord and his Anointed
> And he will reign to the ages of the ages.

II

German critics have gone daft during the present generation over the "partition theory" of the New Testament. There is hardly one of the canonical writings that these critics are now willing to accept as the product of a single mind and hand; and the hypothesis of composite authorship is urged with special persistence and ingenuity in the case of the Apocalypse. The chief

problem now regarding this book is not whether "John" wrote it, and if so, what John, but whether anybody wrote it. The enterprise of resolving the various books of the Bible into a number of independent documents has in no case been more vigorously prosecuted than in this. Critics like Völter and Briggs present what may without injustice be called the scissors-and-paste theory of the origin of the Apocalypse.

Völter's idea of the original book is that it consisted of the following passages: 1 : 4-6; chapters 4 to 9 inclusive (with slight changes in 4 : 1 and 5 : 9, and omitting a few words in 5 : 6, 10; 6 : 16 and the verses 5 : 11-14 and 7 : 9-17); 10 : 14 to 13 : 18 (saving a few words in 11 : 15, 18); 14 : 1-8 (all but a few words of 14 : 1); 18 : 1 to 19 : 4 (save two words in 18 : 20); 14 : 14-20; 19 : 1-5. This original composition was by "John," about A. D. 65. Another book by an unknown author was composed a few years later, say A. D. 70, and consisted of 10 : 17; 11 : 1-13; 12 : 1-16; the whole of chapters 15 and 17; 19 : 11 to 22 : 6. These two independent compositions were combined by an editor in Trajan's time (A. D. 114), who added the following passages: 5 : 6, 9; 6 : 16; 7 : 9-17; 12 : 17; 13 : 18; 14 : 9-12; 15 : 1-4, 7; 16 : 2; 19 : 5-10a; 14 : 8; also a little in chapters 18 and 19, more in 21 : 9 seq.; and 22 : 8, 9. Finally, another editor, in Hadrian's reign, contributed a preface and a note here and there, such as: 1 : 1-3; 1 : 9 to 3 : 22; 14 : 13; 16 : 15; 19 : 10b; 22 : 7, 10 seq.

It would perhaps be wasting space to comment on the details of this *reductio ad absurdum* of the critical method as practised in Germany. There have been many profound scholars in that country whose literary ineptitude is a thing to marvel at, but not to admire. Still, the method has so many admirers and imitators among ourselves that it may be worth while to point out briefly two weighty objections that apply both to the method in general and to this application of it in particular. Either objection deserves to be called weighty: together, they make the theory and its results incredible.

The first objection is furnished by the book itself. To one practised in the study of literature, the Apocalypse proves its own unity as a composition. The impress of the same hand is found on every part. The unity of purpose, of style, discoverable throughout the book, proves that a single mind brought together these visions, whether he composed all of them, or merely some of them, or none of them. Somebody has made of these diverse materials one book. And whatever pre-existing materials he may have employed, and however incongruous they may have been in their original form, they have been interfused in the alembic of a single personality. These materials may have been as Jewish, or as pagan, as any one pleases; but in passing into this alembic of a Christian consciousness, the carbon has somehow been crystallized into the diamonds of Christian truth. A composite authorship is a hypothesis impossible of reconciliation with the testimony of the book itself. The ultimate verdict of Christian scholarship, we may be sure, will accept the testimony of the book—will set aside these vagaries of criticism, and find an explanation of the perplexing features of the Apocalypse that is consistent with the fundamental literary fact of a single authorship.

The second objection to such methods and results as those of Völter is that the "editor" or "redactor," who is so indispensable a personage in these critical theories, is a being "of imagination all compact." He is a figment of the modern critic's too ingenious mind. The "editor" never existed in ancient times; he is the product of that modern scholarship which began with the Renaissance. No ancient book was ever composed by a process such as Völter supposes. Neither Oriental nor classical literature knows anything of a "redactor." We have authors and their books, and we have nothing

else. Some ancient books are original (so far as we know), and others make large use of previous materials. Our modern literary conventions and modern literary ethics were alike unknown. Authors used without scruple or concealment any existing materials germane to their purpose; and no author dreaded being called a plagiarist. But—and this is the important point—he used preexisting documents for his own purpose. He did not piece together a crazy-quilt of unrelated documents; he wrote a book with a definite purpose and with a clear plan, borrowing for this book (and sometimes using unskilfully) whatever he fancied in the literature known to him.

Besides these two objections—which together, as has been said, are fatal to the partition theory—there is a third, which Jülicher has urged in his "Introduction to the New Testament." It is what may be called the cumulative improbability of the results reached by applying this method in turn to nearly every New Testament book. "If these gentlemen are right," says Jülicher, "the Almighty must have set from ninety to a hundred and twenty hands in motion during the first and second centuries to produce a mutilation, unparalleled elsewhere, of all the New Testament texts, with the sole object of creating a field for the brilliant display of the ingenuity of modern historians, for whom no other task is now worthy of notice." [2]

Nevertheless, the work of these critics has not altogether been wasted. Their diligence has cleared up the meaning of many obscure passages. They have proved that we can discover to a considerable extent the materials that the author probably borrowed from earlier writings. They have shown it to be extremely likely that he used a Jewish Apocalypse or Apocalypses and

[2] "Introduction to the New Testament," New York, 1904, p. 30.

adapted this previous writing in whole or in part to his own scheme. Light is thrown upon the author's literary methods by the fact that of the four hundred and four verses into which the book has been divided, two hundred and seventy-eight contain references to the Old Testament. Yet there are few exact quotations. This makes it probable that the writer used his other sources, whatever they were, in a similar independent manner. Some have also suggested the hypothesis that the visions of which the book consists may have been composed at different times in the author's life, and not put together all at once in their present form. This would help to solve some of the chronological and other difficulties. And there is so much truth as this in Völter's theory: that there may very probably be interpolations here and there by a later hand or hands. Moreover, the "I, John" of 22 : 8 might be interpreted to mean that the book as a whole had been dictated to an amanuensis (as it is tolerably certain was the case with the letters of Paul), and that John now adds a brief epilogue with his own hand. This hypothesis would help to explain some of the crudities of style. At any rate, the author is no master of architectonics. But it will be wise to test these and other like hypotheses rigorously, and to resort to them only where they are required to explain something otherwise inexplicable. Most of the errors of criticism result from treatment of a possibly useful hypothesis as if it were unquestioned and unquestionable fact.

That the book is the product of a single mind is, we repeat, the conclusion to which literary study unmistakably points. This is because in every part of the book the influence of a single, definite, striking personality is felt. "Do his works reveal to us a real man? If so, they must be the genuine composition of a true person;

no pseudonymous work has ever succeeded, or could succeed, in exhibiting the supposititious writer as a real personality."[3] These words of Ramsay regarding Luke are equally applicable to John. The style of the Apocalypse is unique, and the style is the man. None of the New Testament books has so peculiar features; and these are found not in any single chapter, but throughout the book. The key to most of these peculiarities is this: we have here an author who writes in Greek, but thinks in Hebrew. His mother speech is Aramaic; and he has acquired his Greek, not in a literary way, through teachers and books, but by colloquial use. He has consequently acquired it well enough to make it serve him as a medium of expression, but not well enough to write it correctly. Therefore his idioms are often the idioms of the Old Testament; and he ignores Greek grammar to a degree that is extraordinary and surprising. No other extant specimen of Greek literature contains so many solecisms. Examples are all but innumerable, and are found in every part of the book, which is to most minds one of the strongest reasons for believing in a single authorship.

The author follows the Hebrew idiom by putting in the nominative case the word in apposition to any oblique case: *τὴν γυναῖκα Ἰεζάβελ ἡ λέγουσα* ("the woman Jezebel who calls herself"), 2 : 20; cf. 1 : 5; 2 : 7, 13; 3 : 8, 13; 4 : 1; 11 : 18; 12 : 6; 14 : 12, 19; 20 : 2. He is particularly fond of doing this with a participle: *φονήν . . . λέγοντες* ("a voice . . . saying"), 5 : 12; cf. 14 : 6, 7, 12, 13, 14. Other clear cases of Aramaic influence are: (1) Changing from a participial construction to indicative, which is quite proper in Hebrew but, to say the least, irregular in Greek: *τῷ ἀγαπῶντι ἡμᾶς . . . καὶ ἐποίησεν* ("to him that loves us . . . and has made"), 1 : 5, 6; 2 : 2, 9; 7 : 14. (2) The singular number used for the plural, a clear Hebraism: *ὄνομα* ("name") for *ὀνόματα*, 17 : 8. (3) *υἱός* ("son"), 12 : 5, used as "child," needing *ἄρσεν* ("male") to

[3] Sir William Ramsay, "Luke the Physician," New York, 1908, p. 31.

be added to make the sex certain. (4) The use of *πόδες* in the sense of "legs" rather than "feet," is not infrequent in the Old Testament. (See Deut. 28 : 57; 1 Sam. 17 : 6; Isa. 7 : 20.) (5) The constant use of *ὡς* in the sense of "as it were," "in the likeness of," equivalent to the Hebrew כְּ—not a Greek usage. (6) The superfluous pronoun, of so frequent occurrence: *τῷ νικῶντι, δώσω αὐτῷ φαγεῖν* ("to him that conquers, I will give him to eat"), 2 : 17; cf. 3 : 8; 6 : 4; 7 : 9.

Other characteristic irregularities not so distinctly Hebraistic in flavor are: (1) The coordination of a participle and a finite verb by the definite article: *ἡ λέγουσα . . . καὶ διδάσκει* ("who calls herself . . . and teaches"), 2 : 20; cf. 1 : 4, 8, etc. (2) Confusion of moods and tenses, as in 3 : 9 and 16 : 4; of genders, as in 4 : 1, 8; 16 : 9; 21 : 14; and cases, as in 17 : 4, and the jumble of 18 : 13; and prepositions, as *ἀπό* ("from") for *ἐπί* ("upon, over, unto") in 9 : 18. (3) Treatment of *ὤν* ("being") as an indeclinable noun, as in 1 : 4, 8; 4 : 8; 11 : 17; 16 : 5. (4) Disregard of the ordinary rules of syntax, as where *διδάσκειν* ("teach") and *αἰνεῖν* ("praise") are followed by a dative, 2 : 14 and 19 : 5. The total disregard of gender, number, and case is often startling: as, *θυμιαμάτων αἵ εἰσιν* ("incense which are"), 5 : 8; *τῷ θηρίῳ ὃς ἔχει* ("the beast which has"), 13 : 14; *παιδάριον . . . ὃς ἔχει* ("a lad . . . who has") is a rare case in the Gospel. (John 6 : 9.) (5) Unaccountably varied constructions. One of the commonest phrases of the book is, "sitting upon the throne." But *ἐπί* is followed by the dative three times, and by a genitive fifteen times, with no assignable reason in any case for the choice of one form rather than the other. Indeed, the author loves to play with *ἐπί*, as this variation in the same sentence will show: *ἐπὶ τῆς θαλάσσης, μήτε ἐπί τι δένδρον* ("upon the sea, nor on any tree"), 7 : 1. Another curious variation of style is that while the author knows the instrumental dative and sometimes uses it (5 : 2; 14 : 18), he is overfond of the *ἐν* with the dative to express instrument (6 : 8; 9 : 10; 12 : 5; 14 : 2; 16 : 8; 17 : 16; 18 : 2; 19 : 2, 15, 20, 21). After *ὅμοιος* ("like") he sometimes uses the accusative (1 : 13; 14 : 14); but the dative, twenty times. And occasionally he invents a syntax of his own, as where he follows *οὐαί* ("woe") by the accusative, 8 : 13; 12 : 12. And when everything else fails him, he can still resort to an anacoluthon, of which this is a fine instance: *καὶ ὁ νικῶν . . . δώσω αὐτῷ* ("and he that conquers, I will give him"), 2 : 26; cf. 11 : 1.

Godet argues that the solecisms of the Apocalypse cannot be due to ignorance of Greek grammar, because other passages show that the writer knew the proper syntax. The alleged solecisms must therefore be intentional, and must have a significance. For example, the misuse of the participle in 1 : 4 is to bring into greater prominence the idea of God's immutability. The explanation is too fanciful to win acceptance. And besides, by that sort of reasoning one could prove that no writer was ever guilty of a solecism. The trouble with the solecistic writer is not so much that he is ignorant of grammatical rules, as that he will not observe them.

Aside from the evidence of unity afforded by these characteristics of style, the student will find equally convincing the unity of plan that is maintained throughout—a plan that is both original and consistent. It was determined by the author's view of the symbolism of numbers, and especially of the number seven. It is literally true to say of the author of the Apocalypse that he thinks in sevens; as is shown by the fact that the word is used forty-two times in this comparatively brief composition, against thirty-three in all the rest of the New Testament. This peculiar feature begins in the first chapter, and extends almost to the very end. We read of seven lamps, seven angels, seven stars, seven churches, at the very beginning. The lamb has seven horns and seven eyes; the mysterious book has seven seals, the opening of which is accompanied by seven marvels. Seven trumpets are blown; seven bowls are emptied; seven thunders utter their voices; seven thousand are killed in an earthquake; the Dragon has seven heads, and so has the wild Beast who comes up out of the sea, and the scarlet Beast of the Woman. Of course, the author had abundant precedent for this sort of thing in the Old Testament, which is full of sevens: seven priests with

seven trumpets went around Jericho seven days, and seven times on the seventh day. In the Jewish calendar the seventh day was sacred, and special services were held in the seventh month. Every seventh year was sabbatic, and every seven-times-seventh year a jubilee. We need not be surprised, then, to find as we do when we carry our study a little further, that this number is not only found in the incidental features of the visions, but that it is the key to the entire literary structure of the Apocalypse. The book consists of seven visions; and in all but the last of these, seven subdivisions are also clearly indicated. A little ingenuity might, for the sake of perfect regularity, divide the last vision also into seven paragraphs; but in the absence of plain indications of the author's intention, it is more fair to conclude that he abandoned mathematical regularity at this point as not appropriate to his theme.

III

Our interpretation of the book will necessarily be more or less affected by our idea of the time at which it was composed. This is one of the matters about which critics have differed almost angrily from very early times. The difficulty of arriving at approximate agreement upon a date does not arise from the facts, or from legitimate inferences from the facts, so much as from inferences that the facts do not warrant, and from suppressed premises in the reasoning that, if clearly stated, would seem to be indefensible. A good example of these suppressed premises is this: The Apocalypse was all written at one time; therefore, when you have proved a part of the book to have been written at a certain date, you have found a date for the whole. Merely to state this premise is to refute it; yet it causes most of the disputes about the time when the Apocalypse was written.

Certain facts are so plain to any careful reader as to be almost indisputable. The writer in all probability knew of the great fire in Rome in A. D. 64, and draws from it some of his most striking imagery. (18 : 8-10.) Yet it is evident from 11 : 1, 2, 8 that he knew nothing of the fall of Jerusalem and the destruction of the temple. These facts point irresistibly to the year 68 as the approximate date of the composition of this part of the book. And the entire visions of the Seals and the Trumpets demand for their understanding the background of events furnished by the years shortly after Nero. Wars and rumors of wars were on every hand. It was the time of the revolt of Vindex and Civilis in Gaul, the rise and fall of Galba and Otho, Vitellius gathering forces for contest in the East with Vespasian, the Parthians beyond the Euphrates threatening irruption, the legions of Titus closing around Jerusalem. The writer might well see in these omens the presage of Rome's destruction, if not the destruction of all things. There was no such clash of forces in the last decade of the century; no such general sense of impending doom existed to which a writer might make successful appeal. Domitian's reign furnishes a ludicrously inadequate background for this part of the Apocalypse.

On the other hand, the reader will find equally clear evidence that portions of the book could not reasonably be assigned to the time of Nero and the years immediately following—they fit that situation as little as the visions of Seals and Trumpets fit Domitian's reign. Chapters 13 and 17 are specimens of these portions of the Apocalypse. The Beast and his worship is evidently intended to mean the new imperial cult that was set up in Asia Minor in Domitian's time, but did not exist there in Nero's. In 17 : 10, Vespasian, the sixth emperor, is represented as reigning. And in addition to this weighty

internal evidence, we have external testimony to the completion and publication of the book at about A. D. 97 which cannot be disregarded. Irenæus tells us that John's vision "was seen no very long time since, but almost in our day, toward the end of Domitian's reign." Eusebius gives full credit to this statement in his history.[4] Acceptance of it as fact, of course, does not exclude the hypothesis that this was merely the time when the book was finally made ready for publication, while parts of it may have been written earlier by John, or he may at this time have included in a writing of his portions of an earlier document or documents by another hand. Between the several possible theories that will account for all the facts and deny none, we have no convincing reasons for choice; nor is a choice at all important for the study and interpretation of the book.

EXCURSUS TO CHAPTER I

The vocabulary of the Apocalypse consists of nine hundred and thirteen words, of which one hundred and eight are not used elsewhere in the New Testament, and ninety-eight others are used elsewhere but once. The distribution of words that are more or less distinctive is interesting and important, for its bearing on the question of the integral quality of the writing. *Ἄγγελος* is used sixty-seven times in seventeen chapters; *ἀδικεῖν* is found in chapters 2, 6, 7, 9 (thrice), 11 (twice), 22; *αἰών*, twenty-four times in eleven chapters; *ἀρνίον*, twenty-seven times in eleven chapters; *βασιλεύς*, twenty-one times in ten chapters, while *βασιλεία* and *βασιλεύω* are together used about the same number of times and with equal distribution. *Βροντή* occurs ten times in eight chapters; *ἐνώπιον*, thirty-five times in fifteen chapters;

[4] Irenæus, *Adv. Haer.*, V, xxx, 3; Eusebius, *H. E.*, III, xviii, 3.

θάλασσα, twenty-six times in fifteen chapters; *θηρίον*, thirty-eight times in nine chapters; *θρόνος*, forty-eight times in seventeen chapters; *ἵππος* is found in chapters 6 (four times), 9 (five times), 14, 18, 19 (five times); *μαρτυρία* and its cognates are found eighteen times in eleven chapters; *μέγας*, eighty times in eighteen chapters; *νεφέλη* occurs in chapters 1, 10, 11, 14 (thrice); *νικάω* is used most frequently in chapters 2 and 3, but is also found in 5, 6, 12, 13, 15, 17, 21; *οὐρανός* occurs fifty-three times in seventeen chapters; *παντοκράτωρ* (used but once elsewhere, 2 Cor. 6 : 18) is found in chapters 1, 4, 11, 15, 16, 19, 21; *περιβάλλω* is found in chapters 3, 4, 7, 10, 11, 12, 17, 18, 19; *πῦρ* is used twenty-four times in seventeen chapters; *προφητεύω* and its cognates are found in chapters 1, 10, 11, 16, 19, 23; *φωνή* is used fifty-five times in sixteen chapters. This list might be increased to considerably greater proportions, especially by an examination of the distinctive phrases of the book. The result of this inductive study of the distribution of words in the Apocalypse is to shatter completely the theory of composite authorship. It has not a leg left to stand on.

CHAPTER II

CONTENT AND SIGNIFICANCE OF THE APOCALYPSE

I. The Vision of the Son of Man

A DRAMATIC poem must be differently interpreted from a historical writing like the Acts of the Apostles, or a letter like the Epistle to the Romans. Historical prose gives us plain fact that may be tested by our senses; epistolary prose has greater freedom and variety of expression, but still for the most part gives us the language of plain fact; poetry, on the contrary, gives us not fact, but truth—truth as seen not by the eye, but by the imagination. To read poetry literally, as we read history, is to read all the meaning out of it. This must be our cardinal principle for the interpretation of the Apocalypse.

In this vision John beholds "One like a son of man." He was clothed in a garment that indicates priestly functions; but the other attributes assigned to him are rather those of royalty. Many of the details of this imagery are suggested by passages in the Old Testament, especially Daniel's vision of the Ancient of Days. (Dan. 7 : 9-14.) The white hair, shining like wool or snow, signifying that in him are hid all the treasures of knowledge and of wisdom; eyes whose burning glances penetrate through the secret of men's inmost hearts; his legs glowing as in the white heat of a furnace, ready to consume the enemies on whom he treads; the two-edged sword going out of his mouth, the symbol of executive

authority, of sovereign power, of the judicial function of the word of God (cf. Heb. 4 : 12); the face, shining like the tropical sun, from whose deadly rays man and beast alike flee for shelter; the voice, powerful as the surf booming on the shores of Patmos—these are all marks of royal majesty and power. It is Jesus whom John sees, but Jesus the High Priest of his people and King of all the earth.

The letters to the churches that follow are not an afterthought, inserted at the beginning of the Apocalypse because there was no other place for them, but an integral part of the book. The often repeated phrase, "Let him hear what the Spirit says to the churches," refers, of course, not merely to the letters, but to the series of visions that follow. The seven churches are a further example of the author's symbolism. They were not an exhaustive enumeration of the churches in Asia (even in the narrow sense in which the Romans used that name), but are representatives of all the churches—the great assembly of believers. More than this, they are symbolic presentations of the ideal church, in its divine origin and human frailty, in its gifts and graces as well as its errors and defects, in its fidelity under persecution and its lukewarmness in comparative prosperity—and above all, in its assured final victory. The details of this first vision present little difficulty. It is full of symbolism, but the meaning of the symbols is quite obvious. The "seven Spirits of God," for example, is merely the expression of that perfection which results from unity amid diversity—John's way of conceiving the one Spirit working in manifold ways. Names as well as numbers are likely to be symbolic in the Apocalypse, and the Jezebel of the fourth letter is evidently such a case. The church in Thyatira doubtless contained members who had the characteristics of that infamous queen—licentiousness and idolatry.

They were relapsing into their former heathen practices, and the church is rebuked because it lacked moral energy to oppose and overcome them, but tolerated the evil.

Who and what are the Angels of the churches? A great deal of learning and subtlety have been wasted on the discussion of this matter. A comparatively recent suggestion is that there was an officer of the synagogue who bore a title of which ἄγγελος was the Greek equivalent, one of whose functions was something like that of the modern church clerk. But evidence is lacking to show that such an office as this existed at the time when John wrote; it is not alluded to in the Mishna. The matter seems really quite simple; it is only the ingenuity of commentators that has made it appear so complex. If John's symbolism of angels throughout the book is carefully examined, his meaning here becomes unmistakable. The seven Angels are the personifications or representatives in heaven of the seven churches. They are also, as their name signifies, the messengers through whom the letters are supposed to be conveyed to the churches on earth.

2. The Vision of the Seven Seals

This vision would probably never have been written, at least in anything like its present form, if the author had not been familiar with the visions of the Hebrew prophets—especially the two described in the first chapter of Ezekiel and the sixth chapter of Isaiah. For the understanding of such writings, there is needed first of all some comprehension of Oriental habits of mind and speech in dealing with religious ideas. These habits are very different from the ways of Western peoples, and some effort on our part is necessary to adjust ourselves to them. If we attempt to interpret an Oriental writing as we would interpret a European book, the

result will be either puzzlement or misunderstanding. We of the West are wont to clothe our general religious ideas in abstract terms; while the man of the East expresses his in concrete forms. We speak of God's omnipresence; the Oriental beholds an animal with "seven" wings. We say that God is omniscient; the Oriental pictures a creature full of eyes. Where we think of God's power in the abstract, and call it omnipotence, the Oriental figures the activity of a lion, or the irresistible force of a bull.

And when we do attempt to clothe our ideas in concrete forms, we have literary canons that the Oriental does not acknowledge. We insist on the congruity of our images; they must be capable of being pictured on canvas, or at least in the imagination. But the Oriental mind lacks what artists call "visual imagination"; it does not require congruity; it accumulates image upon image, figure upon figure, each having its distinct meaning; and is quite careless whether the ensemble is depictable. To our Western taste, the result of such imagery approaches the bizarre, the grotesque—almost the ridiculous.

With this key, the Vision of the Seven Seals is easily unlocked. John sees God upon his throne, and exhausts Oriental imagery in the attempt to describe his glory and majesty and power. All pictorial representations of Jehovah were prohibited to the Jew, who would not even pronounce the Holy Name; so all that John can do is to compare the divine glory to the most precious stones: God's presence has the ruby's fire and passion, the diamond's brilliance and depth (for "jasper" and "sardius" are thought by many to mean these gems). The bow, symbol of God's covenant, and therefore of his righteousness, encircles his throne; and the thunders and lightnings that proceed from it are symbols of his majesty

and power. The Living Creatures, with their numerous wings and innumerable eyes, represent God in his attributes of omnipresence and omniscience. The number four, which we here meet for the first time, like all the other numbers in the Apocalypse, is symbolical and is intended to represent perfection or completeness. We meet it again in the four angels at the four corners of the earth, and the four winds of heaven (7 : 1); in the four horns of the golden altar (9 : 13); and the four angels at the Euphrates. (9 : 14.) The twenty-four Elders frequently play the part of a chorus in this vision, and in those to follow; and by their worship typify the homage that all the creation of God will pay to him. The number twenty-four has been variously explained; but perhaps the best suggestion is that it was intended to correspond to the twelve Patriarchs of the old dispensation, and the twelve Apostles of the new.

In God's hand John saw not a "book," as the old version has it, but a manuscript roll, sealed with seven seals. This roll contained the revelation of those things that were soon to happen; and when no one was found worthy to unseal it, John grieved that the secrets of the immediate future must remain unknown. But Jesus, described as the "Lion of the Tribe of Judah," yet symbolized by the Lamb, with throat cut ready for the sacrifice, took the roll and proceeded to open the seals. The seven horns and seven eyes of the Lamb were evidently intended to express his fulness of power and fulness of vision.

The opening of each of the first four seals was followed by the coming forth of a horse and rider. John saw Conquest, War, Famine, and Death, riding forth successively to bring great suffering and woe upon the earth. The first figure, the bowman on a white horse, has often been identified with the conquering Roman

Empire; but it seems more probable that the threatening Parthian kingdom was in the writer's mind. The bow was not a Roman weapon, but Parthian; and white was the sacred color among the Persians. The Parthians were a terror to the eastern provinces of the empire for several generations. As a result of these ravages, wheat was to be sold at seven times its ordinary price, and barley at four times. But the vine and olive were to be left uninjured—that is to say, the ordinary crops were to be destroyed, but the vines and trees that required many years to grow and come to bearing were not to be disturbed. The destruction was to be great, but not absolutely ruthless. These four sinister figures foretell the woes and suffering that are to precede and accompany the great day of God's wrath that is approaching.

The opening of the fifth and sixth seals announces for the first time one of the two great themes of the Apocalypse—the triumph and eternal blessedness of the saints. This theme will many times reappear in the following visions. In the sealing of the servants of God after the opening of the sixth seal, we meet for the first time with the symbolism of the number twelve, which plays a considerable part in the rest of the visions. The new Israel is conceived, like the old, to consist of twelve tribes; and the perfect number twelve, squared, gives the number of thousands who were sealed. The Woman of 12 : 1 is crowned with twelve stars; the New Jerusalem has twelve gates (21 : 12, etc.) and twelve foundations, inscribed with the names of the twelve Apostles. The Tree of Life bears twelve fruits. (22 : 2.)

Speaking in the language of drama, each of these visions may be called an act; and the seven subdivisions seven scenes. In most of the acts, it will be found that the seventh scene is preparatory for the next act—the curtain does not fall, so to speak, but the closing scene

of one act blends with the opening scene of the act following, like a dissolving view.

3. The Vision of the Seven Trumpets

This vision was doubtless suggested by the second chapter of Joel's prophecy:

> Blow a trumpet in Zion,
> And sound an alarm in my holy mountain;
> Let all the inhabitants of the land tremble:
> For the day of Jehovah comes, for it is near;
> A day of darkness and gloominess,
> A day of clouds and thick darkness.

In this vision, as in the preceding Vision of the Seals, the seven scenes are divided into a group of four, followed by a group of three. Each of the first four trumpets is followed by a plague, or woe, the features of which are obviously suggested in part by the plagues of Egypt, while others were no doubt inspired by events of the first century. The first four trumpets describe visitations of God's wrath in nature. Men are necessarily involved in these convulsions, but this is incidental—direct judgments of men are reserved for the last three trumpets. The mechanical regularity of the first group as compared with the second has led some to argue that the two groups cannot be by the same author. This is by no means the only inference suggested, and we have already seen that there are strong reasons for accepting the theory of a single authorship. The more reasonable inference, then, from these facts, would be that the author may have derived materials for the two groups from different documentary sources.

We should miss entirely the significance of these scenes from the author's point of view by attempting to fit them to definite historical events and demonstrate the precise "fulfilment of the prophecy." Let us again remind

ourselves that we are not dealing with prophecy in that sense. We still have to do with the language of symbolism; we are still reading poetry—not prose. The writer is merely accumulating images, as a poet, to express as vividly as he may his sense of the judgments that are to precede and accompany the dissolving of the mighty empire that had been so great an oppressor of God's people.

Nevertheless, it is more than probable that John did not wholly invent his imagery. Some events that had lately occurred have been thought to furnish him with hints for the forms in which he has represented these woes. The year 66, for example, was a period of passing through that belt of aerolites which intersects the earth's orbit every thirty years; and phenomena of meteors and shooting stars had been frequent, and to the superstitious most alarming. There had been a recent eruption in the volcanic island of Santorin, about eighty miles distant from Patmos, which had made almost as great a sensation in the East as the eruption of Vesuvius in the West. There had been violent shocks of earthquake in Asia Minor from the year 59 onward. There was a great pestilence in Rome in the year 65, and a famine in the East in 68 that reduced almost to the vanishing-point the grain exports of Alexandria on which the capital so greatly relied. Titus was at the same time preparing for his campaign against the Jews, which was to end with the capture and destruction of Jerusalem in the year 70; and no supernatural prophetic gift was needed to foresee the inevitable end. Yes, there was plenty of "local color" to lend verisimilitude to John's prophetic pictures of Rome's approaching downfall. Great convulsions of nature are the appropriate scenic setting to so signal an event.

The three woes accompanying the last three trum-

pets are of a different character—less convulsions of nature than punishments inflicted upon men for their wickedness, partial judgments in anticipation of the more complete judgment to come. Just what specific calamity the writer had in mind in his description of the plague of locust-scorpions, it is difficult to determine—probably impossible; but the symbolism of certain details is not obscure. The venom of the scorpion makes it an appropriate symbol of the forces of spiritual evil that are active in the world; and the "five" months during which they had power to hurt are symbolical of a comparatively brief space of time. The scourge of the horsemen following the sixth trumpet seems to be a fairly plain reference to that invasion from the East by the Parthian hordes, which had threatened the empire for generations and was always dreaded. John sees this army, overwhelming in numbers, irresistible in valor, breaking through the barriers of the empire and putting to the sword a third of its population. Yet the survivors did not turn from their idolatry and wickedness—partial judgment was of no avail.

We have now before the sounding of the last trumpet an interlude, or possibly a series of interludes. The first shows us a strong angel, standing like a colossus on both sea and land and proclaiming, not "that time shall be no more," as our old version has it, but that there shall be no longer delay in judgment. The purposes of God are ripening fast, and with the sound of the seventh trumpet will come the great consummation. This angel had in his hand a little roll, containing (as the context makes clear, 10 : 11) the word of doom and message of prophecy; and as he is bidden, John takes it and eats it. The word of God was sweet in his mouth; but the duty of proclaiming it to many people was a bitter one. The ancients spoke of the bowels, *κοιλία*,

as the seat of the affections and will, where we would say "heart" or "soul." "Every revelation of God's purposes," says Swete, "even though a mere fragment, is bitter-sweet, disclosing judgment as well as mercy." For the prophet, the first joy of full knowledge is followed by sorrows deeper and more bitter than those of other men.

The next interlude makes it plain that this Vision of the Trumpets, if not the whole Apocalypse, must have been written before the destruction of Jerusalem—not later than the year 69. The temple in heaven is the antitype of that in Jerusalem; and while the first reference (11 : 1) seems to be to this heavenly building, at the next verse transition is made to the earthly type. This destruction of Jerusalem—the identity of the city is made plain in 11 : 8—is to be preceded by the preaching of two prophets, Moses and Elijah, or men of their type. This is shown by the work attributed to them. There was a tradition among the Jews, in many forms, of the return of these two prophets, which probably suggested this episode. The two olive trees are suggested by Zechariah 4 : 2-14. The symbolism of the time is interesting, and not obscure: the twelve hundred and sixty days (11 : 3) equals forty-two months (13 : 5), which equals three years and a half (12 : 14), which is half of seven years, and is used in the Old Testament as a symbolic number for a short time (Dan. 7 : 25; 12 : 7), or for an imperfect time that will not be completed. (Cf. Rev. 17 : 12.)

It is worthy of remark that these interludes are of a different literary character from the rest of this vision—from the rest of the Apocalypse, indeed; for the writer here drops the character of dramatic poet, and becomes the mere prose narrator. The tone is utterly unlike the more poetic sections. It is the only bald prose in the

whole book. Those who hold that various interpolations have been made by a later hand have their best case in the passage extending from 10 : 1 to 11 : 14—it is so evident an interruption of the regularity of the plan, so patent an afterthought on the part of somebody. And yet, this may not imply a difference of authorship; it may mean only carelessness of strict literary form. In a book that was a more perfect work of art throughout, the interpolation theory would be most probable; in a book showing so little literary skill in any part, it seems quite as probable that this interruption merely proves the author's inability or neglect to make better use of his material. The writer everywhere gives us the impression that he is more intent upon the substance of his message than upon the perfect form of its expression.

With the sounding of the seventh trumpet, the end of Rome's dominion and the triumph of Christ are announced as having taken place; and a chorus of praise from the Elders concludes the scene and the vision. But though all is now finished as to the dramatic action, the subject is resumed in the following visions. The same ideas are set forth in a series of figures, each time with added impressiveness and wealth of detail, until at length nobody can miss the great lessons that the writer is anxious to impress on his readers.

4. The Vision of the Kingdom

'After the vision of the kingdom victorious, the consummation of all things, nothing could follow that would not be anticlimax, if it were not for the peculiar construction of the Apocalypse. 'As has already been said, we are not to look for orderly progress as we pass from vision to vision; and so we need not be surprised to find that the theme of the fourth act in this great drama is another phase of the conflict between the kingdom of

Christ and the mighty Roman Empire, which to John's generation was a synonym for invincible power.

By many scholars the episode of the Woman and the Child (12 : 1-10) is regarded as an interpolation. An alternative hypothesis is that the author has worked this episode into his other material somewhat clumsily, and so impaired the unity of his composition. The episode itself is believed to be of Babylonian origin—to have been suggested by the myth describing the conflict between Tiâmat and Marduk. However this may be, the author has given it a Christian significance. The Woman is evidently a symbol of Israel, and the Child is the Messiah. The Dragon is the Roman Empire, which throughout the book is treated as the supreme incarnation of the Prince of Evil. The seven crowned heads and the ten horns have had a multitude of ingenious and conflicting interpretations. It is a pity that so much ingenuity should be wasted for lack of appreciation of the symbolic character of all numbers in this book.[1] We can understand the ten horns only when we remember the ten days of persecution (2 : 10), the ten horns and ten diadems of the Beast from the sea (13 : 1), and the ten horns of the scarlet Beast. (17 : 3.) To seek for ten provinces or ten subject kingdoms, or for seven emperors or seven proconsuls, is not only to waste time and labor, but to obscure the real significance of the symbols, which are intended to express in general terms only—not by specific enumerations—the grandeur and might of the empire. Rome persecuted Jews and Chris-

[1] Fouard, in his "Saint John and the Close of the Apostolic Age," London, 1905, gives a good example of what happens when a scholar insists on finding a literal interpretation of every feature of this poetic imagery. He makes the seven heads of the Dragon (12 : 3) represent the seven deadly sins, while his ten horns are "ten principal epochs wherein Satan and the world shall reign" (p. 109). The seven heads of the Beast (17 : 9, 10) are also epochs of history: (1) From Adam's fall to the Deluge; (2) from the Deluge to Abraham; (3) from Abraham to Moses; (4) from Moses to the captivity; (5) from the captivity to Christ; (6) which still lasts, the epoch of every ungodly power; (7) reign of the false prophet, which "has not come as yet, and when it comes will endure only for a season." (p. 120).

tians alike, though not perhaps with equal severity. But its designs are in either case brought to naught; Jesus, the Messiah, is caught up to God's throne, and the woman flees into the wilderness—the latter possibly an allusion to the dispersion of the Jews throughout the Roman world.

The second scene shows us Satan and his hosts finally cast out of heaven, to which (as in the prologue to Job) the writer conceives them as having had hitherto at least occasional access. Their anger at this final, irremediable defeat brings about the bitter persecution of scene three, symbolized by the flood that the Dragon pours forth.

The conflict now becomes sharper, and takes on a new character. A wild Beast, combining the fierceness of leopard, bear, and lion, comes up out of the sea, and the Dragon delegates to him his power and authority. This Beast can hardly be other than the imperial power of Rome as personified in its persecuting emperors, Nero and Domitian.[2] This hostile world-power was the greatest enemy of Christ and his people then existent, and was believed by all Christians to be the Antichrist—the culmination of satanic opposition to the progress of the kingdom. The seven heads have been explained as the seven emperors who had thus far reigned: Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba. There are other computations, but this is as good (and as bad) as any. All that can be said of the best of such explanations is that some of them are plausible, but none are certain. To fit the ten horns to any known political divisions of the empire is quite hopeless. It is far better to regard both numbers, as in other cases of the kind, as not literal, but purely symbolic. One certain conclusion forces itself upon one who studies the

[2] With less probability, Wernle understands the second Beast to be the priesthood of the Roman emperor-worship.

commentaries upon the Apocalypse, namely, the less of arithmetical computation in the interpretation of the book, the more assured are the results.

One sentence with regard to the Beast has given rise to much conjecture, and it seems probable that a reasonable explanation of it has been worked out: "And I saw one of his heads, as it were, smitten to death; and his death-stroke was healed." There was a widely prevalent notion in the East, in John's day, that Nero was not really dead, but that he would return some day and resume his imperial sway. Some even believed that he had returned and that he lived again in Domitian, who was actually called by his contemporaries Calvus Nero, "the Bald Nero." It is this idea to which the author of the Apocalypse seems here to allude.

The meaning of the second wild Beast, of scene five, is still more obscure, though there is no doubt as to the general intent of the writer. This second Beast evidently points out some subordinate of the emperor—a proconsul or Asiarch—who had made himself peculiarly obnoxious in Asia Minor by his introduction, or at least enforcement, of the worship of "Rome and Augustus." This Beast is described as "like a lamb," because under the Roman rule Asia was a peaceful country; but it "spoke like a dragon," for the imperial power was great and was sternly exercised. It "made people worship the first Beast," for it organized the state religion of the emperors. The devotion to the emperors was great in Asia, from an early period of the empire. Augustus is described in inscriptions as "Saviour of mankind." The imperial cult was highly popular from his reign onward, and refusal to take part in it was deeply resented, not only by magistrates, but by a large part of the people. The political unity of the empire found expression and sanction in this common act of worship. But to Jews

and Christians alike, this imperial cult, this worship of a living man as divine, was the crowning abomination of idolatry. Sacrificing to the emperor—the casting of a few grains of incense into the lamp always burning before the emperor's statue—was to a heathen no more than an oath of allegiance which every loyal citizen ought to be ready to take: to a Christian it was the one idolatrous rite that he would under no circumstances perform.

The "brand" that all were compelled to wear may refer to any one of several things abhorred by Christians because of their idolatrous associations and implications. It may mean the use of Nero's coins with their image of Nero as a god, without which, of course, no one could buy or sell in the market. It may refer to the brevet of Roman citizen, sealed with idolatrous emblems. Some have suggested that the *libelli* are indicated—certificates that the bearer had sacrificed—which were becoming too common even among Christians, who sometimes procured them surreptitiously for their protection, when in fact the bearer had not sacrificed. In 13 : 15 there is a plain reference to the use of magic and ventriloquism by the priests of the heathen cults in order to deceive the people. Lucian's satires describe with plentiful detail impositions of this sort, and prove that they were very common in Asia Minor at this time.

Nothing in the Apocalypse has probably caused so much discussion as the number of the Beast. He has been identified in turn with every prominent man who could be esteemed a dangerous foe of the church, from Nero to Napoleon. But there can be little doubt that Nero is meant. The letters of his name in Hebrew—the language more familiar to John than the Greek in which he writes so lamely—treated as numerals, sum up 666, as has been often demonstrated. That this conclusion is correct becomes a moral certainty, in view of the fact

that in the time of Irenæus some manuscripts read "616," a reading which that Father could explain only as an error of transcription. But while 666 is the numerical value in Hebrew characters of the Greek form of the imperial name, Neron Kesar, 616 gives the value of the Latin form, Nero Kesar. The change was therefore intentional, not accidental; and the fact that both numbers were deliberately used in different manuscripts points beyond reasonable doubt to Nero as the Beast. But while this is now tolerably certain, it is wasted ingenuity to try to make a harmonious teaching about the various Beasts of these visions. The writer has probably used fragmentary reminiscences of myths, originally Babylonian, that had become part of the common stock of Semitic traditions. The myths themselves were not consistent, and the author of the Apocalypse made no attempt to harmonize them. What he declined to do, it is surely not incumbent upon us to attempt.

The vision closes with two scenes in which the final judgment of Rome, under the symbolical name of Babylon, is announced in the past tense, as if it had already taken place. The scenes present no special difficulty, unless the extraordinary hyperbole with which they close be regarded as such (suggested possibly by Joel 3 : 12-14). The exaggeration is of course deliberate, to convey an idea of the great quantity of blood shed, and the extent of territory laid waste. In the Vision of the Bowls that follows, the language is throughout hyperbolical.

5. The Vision of the Seven Bowls

Let not the reader be disturbed by the word "slave," used in the Apocalypse to describe Moses and other of God's saints. The translators of every English version have seemed to shudder at this word, and have rendered it "servant," which it decidedly is not. A few have by

a violent effort prevailed on themselves to go so far as to say "bond-servant." This misplaced squeamishness has resulted in obscuring for the English student of the New Testament the ideal that runs through all these writings concerning the relation subsisting between God and his saints. That ideal is perhaps most strikingly set forth in 1 Peter 2 : 9, "But ye are a chosen race, a royal priesthood, a holy nation, a people of (God's) own possession." The ideal is this: Those redeemed by the blood of Christ belong to him; they are no longer their own, but his; he is their Master, they are his slaves. The apostles regarded this name as the highest badge of honor; and Paul begins many of his letters with "Paul, a slave of Jesus Christ." The letter of James and the second letter of Peter begin the same way. The complete ownership of the believer by his Lord, is thus emphatically expressed. Foreign as this conception is to our ways of thinking, it was natural to the Christians of the first century, where the relationship of master and slave was so familiar, because so universal.

The seven plagues following the pouring out of the seven bowls do not seem to require any explanation—they are so evidently suggested by the seven plagues of Egypt. The only thing that needs to be said is a word of caution not to look for any close correspondence between this imagery and the facts of history. It cannot be too often repeated, the Apocalypse is prophecy, but not prediction. We are dealing with the spirit and methods and language of poetry, even in those scenes where the form is partly or wholly prose.

Each of the scenes into which the Vision of the Bowls is divided is brief, until we come to the last. In that, after the plague, the doom of Babylon—often foretold in previous acts of the drama—is now actually shown to the seer. The general meaning of the symbolism in

chapters 17 and 18 is clear. The Harlot is imperial Rome, and deserves judgment because she has corrupted the world by her idolatry, and made the blood of the martyrs flow in streams. Many interpretations of the details have been given, most of which are interesting or curious rather than valuable; and the best of all is probably that of Renan. The Beast is Nero, who was believed to be dead, but who is soon to return, although his reign will be brief. The seven heads, as explained in the text, have a double meaning. They are the seven hills of Rome, and also the seven emperors from Julius Cæsar to Galba. Five are dead; Galba remains, but is soon to fall. Nero will reign again for a short time, and thus be the eighth. The ten horns are proconsuls and imperial legates of the provinces—not real kings, but receiving from the emperor for a time power truly royal. This will be employed against Rome herself, to her undoing. This is a plausible solution, and possibly the true explanation of the symbolism.

But the impressiveness of this vision of judgment does not at all depend on the explanation of every detail—in fact, almost the contrary is the case. To give too much attention to detail is, indeed, to risk missing the lesson of the great fact: Rome has a judgment meted out to her proportionate to the greatness of her iniquity. In describing this judgment, John rises to his greatest height as a dramatic poet. There is nothing finer in Hebrew poetry than this song of Rome's destruction. It is a pity that translators and printers have done everything in their power to hide from the English reader the fact that this is poetry—poetry of a lofty spirit, of beauty of expression, and setting forth ethical lessons of perpetual weight and significance.

We cannot of course ignore the fact that Babylon did not fall so suddenly and so tragically as the author of the

Apocalypse anticipated. In this, as in their belief that the Lord was speedily to return on earth, the apostles were mistaken. But John was right in substance. The principle that he proclaimed is eternally true in God's world: evil is doomed; destruction will overtake it, and that equally whether the evil is sin of individuals or of nations. Insignificant as the churches then seemed in comparison with mighty Rome, a babe struggling hopelessly in the grasp of a giant, it is pagan Rome that has passed away, while the Christian Church has grown into a mightier empire than Rome ever ruled.

The one feature of this vision which is perhaps easiest of explanation, so great a scholar as Renan gives up in despair, saying, "As to the special puzzle in the name Armageddon, it is to us undecipherable." The true Hebrew form of this name is Har-Megiddon, the Hill of Megiddon—a table-land in central Palestine, better known perhaps as the Plain of Esdraelon. This plain, on which for ages armies have maneuvered and fought, the scene of Sisera's defeat, of Gideon's slaughter of the Midianites, of the death of Josiah and the downfall of the house of David—becomes in John's vision the meeting-place of the great host of God's enemies with the Son of David and his hosts, where the cause of evil is to meet a disastrous and final overthrow. (Judg. 4 : 16; 5 : 19; 2 Kings 9 : 27; 23 : 29.) The fall of Rome, the greatest empire of ancient times, and the victory of Christ's kingdom, are indissolubly coupled in this vision, as they are throughout the Apocalypse.

6. The Vision of Judgment

We are rapidly approaching the end. Rome has fallen, the imperial power is no more, and the kingship of the Anointed One of God is established. The great chorus in heaven joyfully makes proclamation of this fact, and

announces the immediate marriage of the Lamb, the eternal union of the saints with their God. The Church Persecuted, the Church Militant, is about to become the Church Triumphant. But before this can take place, final judgment must be pronounced on all the enemies of Christ and his Bride.

Accordingly, in scene 2 Christ appears for the first time in the rôle of a conquering King. The complete and final overthrow of his enemies must now occur. An angel calls the birds of heaven, the vultures and ravens, to come to the feast that the field of slaughter is about to provide (scene 3). The final warfare between the Beast and the powers of heaven begins; all the opponents of Christ are exterminated by the sword, and their remnants are cast into the Lake of Fire (scene 4). Then the Dragon himself is confined in the abyss for a thousand years, and his power to deceive the nations is in abeyance during that period (scene 5). The martyrs and confessors are raised from the dead and reign with Christ during this thousand years, a tribunal being established to determine who are worthy of this great honor. Satan is again let loose at the end of this millennium, and the final conflict between the forces of good and evil occurs. It ends in the defeat of Satan, who is this time cast into the Lake of Fire (scene 6). Finally, John sees the great Day of Judgment, when all the dead appear before the throne to be judged according to their deeds. Evil and all that do evil have now been destroyed beyond recovery: everything is ready for the great consummation of the final vision.

What did John mean by his "thousand years"? This is the only perplexing problem raised by this vision, the meaning of which seems otherwise clear enough. The question has been discussed for nineteen centuries without any approach to agreement. The safest answer,

because truest, would be frank confession of ignorance. That John meant any definite period of time, in view of his invariable symbolic use of numbers, is quite incredible. Of so much meaning as this, only, can we be quite certain: Great and special privileges will be reserved for those who have suffered for Christ's sake, when the day of his triumph comes. They are to be in some sense the aristocracy of his new kingdom—an aristocracy that rests on worth and service alone.

But it is quite evident what John did not mean to convey. The first resurrection is not, as has come to be so generally supposed, for all the dead, nor for all the saints; and this promised reign of the saints is not for all believers. The common ideas about this passage are altogether wrong; they read a meaning into the words, rather than draw from the words the meaning their writer put there. According to John, only two classes participate in this blessed first resurrection: the first consists of "those that had been beheaded because of the testimony of Jesus and the word of God"; the second class consists of "whosoever did not prostrate themselves before the Beast and his image." The first are those who became martyrs during the persecution; the second are the confessors—those who had been arrested, charged with being Christians, had confessed Christ, and refused to sacrifice to the emperor, but had not been put to death. The great mass of Christians of John's day, notwithstanding the considerable number of martyrs, were never molested at all. Not having been accused or arrested, they had no occasion to refuse sacrifice to the emperor ("pay homage to the Beast"). They have no part in this scene—theirs is the second resurrection of scene 7.

We cannot forget the fact that this is the classic passage of the New Testament concerning the millennium—that in fact, the entire doctrine of the millennium depends

upon the interpretation of these verses. Two schools have arisen, known as the premillennial and postmillennial. But a careful exegesis of the passage will show that both are equally excluded from consideration. Both theories are, so far as the Apocalypse is concerned, extrascriptural speculations, about which nothing has been revealed. Therefore men may contend about them forever without coming to any satisfactory conclusion. And if there is nothing told us here concerning a millennial reign of Christ and all his saints—the believers of all ages—if we read only of a reign with him of a comparatively few saints of a single age—what becomes of the tons of literature that the centuries have produced on this question?

The names of Gog and Magog, in 20 : 8, have greatly puzzled many readers; but a reference to Ezekiel, chapter 38, will remove the difficulty. In the ancient prophecy, Gog and Magog are the princes of those northern hordes who are to invade Israel "like a cloud to cover the land," as God's scourge of his sinning and unrepentant people—"in that day when my people Israel dwelleth securely." John may have had in mind in his use of the names those hordes of northern barbarians who were a constant terror to the Romans and were ultimately to destroy the empire, as a type of the enemies whom Satan was to assemble for the final struggle against the kingdom of God.

7. The Vision of the New Jerusalem

The series of visions of which the Apocalypse consists presents many problems, not a few of them perplexing, some perhaps insoluble. Without utmost effort, our minds can hardly be brought into full sympathy with literary methods so completely foreign to our lifelong habits of thought. Much of the imagery seems grotesque, so that if we met it anywhere else than in the Bible, it

would provoke our ridicule. We find it difficult to realize that to the Oriental mind these things were not grotesque, still less ridiculous. To the Western mind, accustomed to orderly procedure and logical connection of events, the scenes of these visions lack order and coherence. The seer's point of view is continually changing, so that now he represents something as present, which a moment ago he had treated as past, or *vice versa*. If we insist on applying our Western modes of thought and standards of criticism; if we judge the book as cold, passionless prose; if we insist on logic, consistency of part with part, orderly progress of thought—the ordinary virtues, in a word, of our ordinary writers of prose; in that case the Apocalypse will have little to say to us. If we cannot study it more sympathetically, we shall do well to give our time and thought to some other part of Scripture, where these cherished literary canons of ours may be applied more successfully.

And these remarks, which are true of the whole book, especially apply to this closing vision, where the prophet attempts the impossible—namely, to give his readers some notion of the heavenly glories. For after all that has been written on this subject by inspired pens, no less than by uninspired, the last word is this: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

In this last vision the Jewish training and prepossessions of the author are very clearly seen. There is to be a new heaven and a new earth, but both on the model of the old. To a Jew, Jerusalem was as distinctly the center of all earthly things, as Rome was the only visible center to a Roman. The City of God, in John's eyes, is therefore only the spiritual antitype of the City of David; and the new Jerusalem descends out of heaven to take

the place of the old. Genesis had represented man when first created as placed in a garden. This, as it seemed in that age of the world, was the ideal place for a sinless being. But civilization has progressed, and John has risen to a higher conception of manhood; and he places redeemed and sanctified men, the new creation of God, in a city. He conceives heaven, in other words, as a society composed of a regenerated and harmonious humanity.

The measurements of the city must, of course, be regarded as purely symbolical. If we take them literally, they represent a city one thousand three hundred and seventy-nine miles square (a space equal to nearly all central Asia), and extending the same distance into the air, the whole surrounded by a wall two hundred and twelve feet high. Even to an Oriental mind, this could be nothing short of absurd. The numbers are intended to express ideas of completeness and perfection, as is shown by the insistent repetition of the number twelve.

Only one or two of the details demand special attention. The idea of a stream of living water as the symbol of heavenly felicity is at least as old as Ezekiel. (Ezek. 47 : 1-12.) The "tree of life" is a phrase like the "book of life," in the previous vision—too firmly fixed in Christian literature to be displaced by a more accurate rendering. The exact equivalent for the Greek would be "wood of life"; and in Greek, as in English, "wood" may mean "grove." It is evident from 22 : 2 that such is its meaning here, since not merely a single tree, but trees on both sides of the river must be understood.

Many readers and not a few scholars have blamed John for his method: his description of the holy city, they say, is wholly materialistic; there is not a spiritual word or a spiritual thought in it. Not a spiritual word, it is true; but the thought is entirely spiritual. There are no spiritual words—the very word "spirit" meant orig-

inally nothing but "breath"—all our conceptions of spiritual things must be expressed by words of material origin. We have been compelled to take such words, reeking with suggestions of the flesh and the world, and read into them the concepts of the spirit, and do the best we can with such symbols to utter the unutterable. What figures could John use but those that suggest earth rather than heaven, if taken in their literal meaning? But with his imperfect means, he has done this: he has assembled in his description every element that could impress the eye with a sense of splendor, or appeal to the weary heart with a promise of rest and peace and comfort, or suggest to the pure soul the joys of perfect holiness—and what more than this can human language do to make heaven real to man?

And is it not also true that nothing gives us so high an idea of heaven as the fact that John was utterly powerless to express in human language the delights, the beauties, the glories, that we may believe it holds in store for us? His utmost is but a suggestion—a glimpse. Yet he makes clear this fundamental truth: heaven will consist chiefly in knowing God through his Son, and in eternal union and communion with him. "Such language," says Professor Porter, "was the best the writer knew by which to convey his hope. It was indeed fitted to convey only the emotion of his hope, not its intellectual content. Just this, indeed, is its value still for us. We have no better language than his in which to suggest the inconceivable glory and blessedness of the final life of the soul with God." [3]

Many things of minor importance in these visions have been passed by, because it seemed that any intelligent reader was quite as competent to interpret them for himself as any one else to interpret them for him. If

[3] "Messages of the Apocalyptic Writers," New York, 1905, p. 287.

what has been said in the way of interpretation seems justified by the text, one who has read thus far will henceforth find the Revelation no longer a mere series of insoluble puzzles, but sufficiently intelligible to yield a large measure of encouragement, of comfort, of inspiration. Of all the books of the New Testament, none stirs the blood with such a trumpet-call to fidelity, to endurance for Christ's sake; none speaks with an accent of higher certitude regarding the triumph of the kingdom; none paints in colors so glowing the blessedness of Christ's redeemed ones. And Christian faith still echoes its closing words: "So be it; come, Lord Jesus."

NOTE.—If the above chapter is read in connection with the translation of the Apocalypse in Part II, vision by vision, each will become more intelligible; and both together, it is hoped, will make the Revelation a new book to many readers.

CHAPTER III

THE FOURTH GOSPEL: ITS PLAN AND LITERARY CHARACTERISTICS

I

THOSE who study the Fourth Gospel as literature are likely to be surprised by discovery of evidence concerning its authorship that has been overlooked by most critics. Such discovery is only an incident of the study, but a very important incident. How has it happened that such discovery remains to be made at this late day? Chiefly because, contrary to the general impression, the literary study of the Gospel has been much neglected, one had almost written "totally neglected." The general impression, though quite wrong, is also quite pardonable, for the critics, especially German critics, have done their utmost to persuade the world that they have been devoted to the literary study of the New Testament documents, to the exclusion of almost everything else.

Nevertheless, it is strictly true, as a review of the critical literature will convince anybody, that the German critics and their admiring imitators in England and America have inexcusably neglected real literary study. Worse than that: few of them have understood what the literary study of an ancient writing is. Most of them have been engaged in verbal study—a kind of research that belongs to the sciences of grammar and lexicography, not at all to the art of letters. Such study is related to literature as Michelangelo's shapeless block of white

marble was to the statue of David that he carved out of it. The study of words is no more the study of literature than a block of marble is a statue. The critics have been studying the materials out of which a philosopher, a saint, and a writer of the highest skill carved that superb work of art that we call the Fourth Gospel. They have studied words, words, words. And they have left practically untouched those evidences of mental and spiritual qualities that are found in the writing, when we go beyond mere questions of words to inquire how the writer has used words to produce his artistic result.

Literary criticism differs from linguistic scholarship, and demands other aptitudes and attainments. Men are born with and without appreciation of literature, just as they are born with and without appreciation of music. Most men can discriminate melodies and appreciate harmonies, but they differ greatly in quickness and keenness and accuracy of their mental reactions to sounds. If they have the faculty at all, culture will develop it to a practically unlimited degree. But there is occasionally a man who has "no ear for music"—that is, cannot distinguish one melody from another. To him, all music is just a pleasant noise. General Grant once said of himself that he knew two tunes: one was "Hail to the Chief," which had been played so constantly in his honor that he had learned to recognize it; and the other was—everything else. Some men cannot recognize even two tunes, and are thereby shut out from a very paradise of enjoyment. Such unfortunates may become learned in the whole science and history of music; they may learn to perform passably on some musical instrument; they may even compose by rule tolerably good music; but they can never become real musicians; and, above all, they can never become musical critics. Their judgment of music is absolutely valueless, because they lack

the first qualification for intelligent judgment: true appreciation of musical sounds. And even a man who is "fond of music" cannot form a worthful judgment regarding a musical composition, unless he has studied the art of music—has learned to distinguish and evaluate the different musical forms, and has cultivated his natural love by hearing the best music until he has come to know what constitutes real excellence.

All this is true, *mutatis mutandis,* of any art. It is especially true of letters. The art of writing, or style, consists in the choice of fit words and arranging them in proper order to convey thought to others most effectively. It is the art nearest to music, because it is rooted in sound, and because words are susceptible of such arrangement as will produce on the ear effects similar to what we call melody and harmony in music. They are also capable of arrangement that will exactly correspond to the rhythm of music. This is as true of prose as of poetry, the only difference being that the rhythm of prose is irregular, while that of verse is regular. Men differ as widely in capacity to appreciate these qualities of style as they differ in their enjoyment of music. And as in music, so in literature, no matter what the original endowment may be, long and arduous training is necessary to develop such knowledge and taste as qualify one to pronounce judgment on the literary characteristics of any book. Scholarship of the highest order is no qualification whatever: it may even be a serious disqualification—that is to say, a man may have devoted himself so assiduously to the acquirement of linguistic learning as to permit whatever native gift he may have had for style to become atrophied. Even the fact that a man writes a fine style does not of itself make him a good judge of the work of others. The creative and the critical faculty, the ability to produce and the ability to judge,

are not always united—possibly it would not be too much to say that they are usually disunited. The opinions of great authors about other authors are always interesting, but seldom valuable, save as psychological studies.

A special gift, therefore, and still more a special training, must be conceded to be necessary for the successful prosecution of literary criticism. A great proportion of the literary criticism of the Scriptures is no better than waste paper, because the critics have been, to speak plainly, utterly ignorant of their business. They have been great Hebrew and Greek scholars, but they had no more qualifications to pronounce judgment in literature than in music or painting. And for the same reason in the one case as in the others: they had never studied the art. Everybody would recognize at once the folly and presumption of one who should attempt to instruct the world regarding the masterpieces of painting, unless he had first spent years in the study of painting. But few see anything wrong in the Hebrew scholar who discusses the literary characteristics of Job or Isaiah, without knowing the elements of the art of literature. This difference of attitude toward the literary art is really curious when we come to think of it. Not one man in a thousand could paint a cow that could be distinguished from a camel; and men are conscious of this fact, and so they speak with diffidence about painting. But every man can read and string a few words together; and so he considers himself a judge of whatever is written and printed. But is it not plain that the untrained man is as little qualified to speak about literature as about painting? Only, he will not recognize his limitations as a judge of literature.

Another prime qualification for the critic of literature is spiritual perception. No great work of art can be judged—it cannot even be comprehended—unless it has

been studied sympathetically. A hostile attitude, even if it be unconsciously hostile, is fatal to criticism, because the verdict is rendered in advance—unless, indeed, as sometimes happens, the merits of the work are so overwhelming that they conquer the critic's hostility and awaken his sympathy. The Scriptures can be adequately understood and judged only by men who have had the kind of religious experience that the Scriptures record, to whom God is a reality and his Son a real Saviour. It is true that, to some extent, men who lack this experience may by an act of imagination put themselves into the place of a believer in the divine revelation. But this artificial sympathy will probably result in an artificial judgment, such as Renan, for example, arrives at in his *Vie de Jésus*. But many of the Johannine critics have not even made this effort of imagination; and they have written in a tone so hard and unsympathetic as quite to disqualify them from reaching conclusions worthy of respect.

Since literature is an art, both the intellective and esthetic faculties unite in its production, and are required for its study and appreciation. But in criticism at least, the esthetic faculty is more requisite. Differences of literary quality and method in the main make their appeal to feeling. The coldly intellectual man can never fully appreciate literature or any other art. Scholarship, being purely intellectual, is at best but a partial qualification for criticism. The critic can make great use of scholarship, and the more learning he has, the more thorough his work may be; but generally he will know how to make use of the scholarship of others, rather than himself become a great scholar. For insight and sympathy and susceptibility are more necessary to him than mere learning. When, on the contrary, the critic exalts the value of learning to the practical exclusion of sym-

pathy, and comes to regard his impercipient callosity as a virtue and not a defect, above all, when he makes his own dulness of spirit the line and plummet for measuring the work of his betters, he is the least pleasing of the creatures that God has made.

II

In the light of what has been said, let us now attempt the study of the Gospel as a masterpiece of literature, with the desire to understand and appreciate both its message and the form in which it has been set forth. And as a first step, we may well try to discover the author's purpose and plan, without for the present attempting to solve the riddle of his personality. Let us provisionally call him "John."

What does this Gospel tell? In what does it differ from other Gospels that it should be written at all? The theme is announced in the opening sentences to be the Word; the Word that was in the beginning with God, and was God; the Word through whom all things were made; the Word that is the Light of men; the Word that was made flesh and tented among us, that he might declare to men the invisible God. There is no need of wearisome and bewildering discussion of the Logos-doctrine of Philo, and what "John" may have borrowed from Alexandrine thought. It is more than probable that "John" never heard of Philo or the Alexandrine philosophy. The word "Logos" was floating about in the common stock of phrases and ideas of A. D. 100, just as "evolution" and "socialism" are to-day. Because a man uses glibly these tokens of speech is no proof that he has read a word of Darwin or Karl Marx or that the name of Spencer suggests to him more than the teacher of a popular system of penmanship. Aside from use of the word "Logos," the Gospel shows no trace of

Philo's influence; "John" shows a totally different conception of God and the origin of the universe and the relation of the Logos to humanity, from that of the Jewish philosopher. And in spite of the library of learned nonsense and the modicum of learned sense that has been written on this subject, this use of Logos to describe the preexistent Christ might quite easily have been independent of all philosophical speculations. It is a metaphor that might suggest itself to any thoughtful man. A man's word is the man himself. So the Word of God is God, and at the same time the revelation of God's will, feeling, thought. The Word is God in creative energy, he is God coming into relation with the world that he has made: he is Life, he is Light, he is Truth. And the complete revelation of God to man was made when the Word became flesh and lived a man's life, under human limitations. "No one has ever seen God—God only-begotten, he that is in the bosom of the Father, he declared him." This does not mean that the Word was transformed into man, the divine into the human; nor that the divine became contracted to the limits of the human and so indistinguishable from it; but that the Word assumed human nature—became mysteriously, yet really and indissolubly, united to a human spirit, clothed with a human body—so that in Jesus of Nazareth men beheld God manifest in the flesh.

> And so the Word had breath, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds,
> More strong than all poetic thought.[1]

The Fourth Gospel is, therefore, the Gospel of the Incarnation. And the fact of the incarnation is made thus primal, central, not for any dogmatic reason, but to impress duly upon us the lesson of that incarnation: By

[1] "In Memoriam," xxxvi.

assuming man's nature, the Word has identified himself with man's state, obligated himself to share man's burdens, to bear man's penalty. Those who come into fellowship with him enter the same path of lowly service and vicarious suffering. The same mind must be in them that was in the Word, who emptied himself of his divine glory and power, and took upon himself the form of a servant, and became obedient unto death. (Phil. 2 : 6-8.) Though Paul does not use the word "Logos," he teaches one doctrine with "John."

This is the Gospel of the Incarnation, not only in that it begins with the fact of the Word becoming flesh, but because it proceeds to tell the story of the earthly life of the incarnate Word. The point of view gives to the Gospel its peculiar character. How the life of Jesus is conceived by "John" is told us in 1 : 14:

> And the Word became flesh and tented among us,
> Full of grace and truth:
> And we beheld his glory,
> Glory as of an Only-begotten from the Father.

The Gospel is nothing more than the expansion of that sentence. The life of Jesus is further declared to have been visibly "full of grace and truth"—"grace," the spiritual condition of one in whom God dwells, and who is thereby completely governed by the divine will, and is in full accord with the divine character; "truth," exact outward correspondence in word and deed to a perfect character, which exists in God himself chiefly, and in all God's servants according to the measure of their fellowship with him. And so, in Jesus Christ men beheld "glory, glory as of an Only-begotten from the Father"—a unique and absolutely perfect excellence, a Being not only without sin (that would be merely negative), but possessing and manifesting all those qualities of character that we associate with God himself. To justify in

detail this characterization of Jesus the Christ is the one theme of the Gospel.

This is what the Gospel has to tell. The object of the writer in composing his book he has himself explicitly declared: "These things have been written that you may believe Jesus to be the Christ, the Son of God, and that believing you may have life in his name" (20 : 31). The writer did not set out to produce a biography, but a Gospel; his purpose was not historical, but homiletic.[2] But he could best accomplish his purpose by making use of much biographical material, by simply relating those things in the life of Jesus that had elicited trust in those who saw and heard, and were fitted to elicit like trust in whoever might read. Those who had eyes to see would behold the beauty and perfection of character that this life revealed; they would trust and receive life.

We must pause here, at the risk of seeming digression, to consider another theory of the purpose of the Gospel—a theory that, if accepted, would greatly affect our estimate of the book as a piece of literature. It is a theory that can claim in its favor high antiquity and the approval of many eminent Christian writers. It may almost be called the popular theory of the Gospel. It is, in a word, the idea that the purpose of the author was chiefly to supplement, and in a sense to correct, the other Gospels. The notion is at least as old as the time of Eusebius, who tells us: "They say that John, who had employed all his time in proclaiming the gospel orally, finally proceeded to write, for the following reason: The three Gospels already mentioned having come into the hands of all and into his own too, they say that he accepted them and bore witness to their truthfulness; but that there was lacking in them an account of the

[2] V. H. Stanton, "The Gospels as Historical Documents," Part I, Cambridge University Press, 1903.

deeds done by Christ at the beginning of his ministry. . . They say, therefore, that the apostle John, being asked to do it for this reason, gave in his Gospel an account of the period which had been omitted by the earlier evangelists, and of the deeds done by the Saviour during that period. John accordingly in his Gospel records the deeds of Christ that were performed before the Baptist was cast into prison, but the other three evangelists mention the events which happened after that time. . . And the genealogy of our Saviour after the flesh John quite naturally omitted, because it had already been given by Matthew and Luke, and began with the doctrine of his divinity, which has, as it were, been preserved for him, as their superior, by the divine Spirit." [3]

The popularity of this theory is no doubt due to the fact that, to a merely superficial reader, this explanation seems to give an adequate account of easily perceived differences between the Fourth Gospel and the Synoptics. There is no question that, as matter of fact, the Fourth Gospel does to a very considerable extent constitute a supplement to the other Gospels. Three-fourths of its matter is peculiar to itself. The "English Harmony" of Professors Stevens and Burton offers to any student opportunity to satisfy himself of this with little effort. Thirty-one sections of the text, as there apportioned, are found only in the Fourth Gospel, twelve are common to all four; and only four others are common to John and one or two of the Synoptics. Or, if we take the division into paragraphs of the Greek text in Scrivener's Greek Testament as a basis of comparison, we find the following facts: ninety-six paragraphs of various lengths are peculiar to "John," seventy-two to Luke, and sixty-two to Matthew—showing that "John" excels all the other writers in originality.

[3] *H. E.*, III, xxiv, 11-14.

But to say that the Gospel does in fact supplement our knowledge of Jesus gained from the Synoptics, and to say that the author wrote his Gospel chiefly with the intention to supplement the other Gospels, are two quite different things. The "supplementary" theory probably originated in just this confounding of an observed fact with the author's purpose. For, while it affords at first sight an adequate, or at least a plausible, explanation of the peculiar features of the Fourth Gospel, the moment we go below the surface it fails to account for nearly every fact of importance. Eusebius indeed suggests an explanation of omission of the genealogies that fairly accords with the "supplementary" hypothesis, but most of the facts observed by a careful reader are not accounted for at all by that hypothesis. Indeed, it breaks down at almost the first attempt to apply it to the facts. If the Fourth Gospel were written to supplement the others, it should not repeat matter contained in them; or, if it does, some principle should be discernible to account for the author's choice of incidents to repeat and for his omission of others.

Now, as we have seen, "John" does give one-fourth of his space to telling what the Synoptics had already told. To be sure, he sometimes supplies additional details, some of which are quite interesting, yet none of them are of prime importance. The "supplementary" theory utterly fails to account for this, and the more we examine these incidents in detail the greater this difficulty grows. We find the most unaccountable inclusions, and exclusions equally unaccountable. Among the events that "John" retells are some of relatively slight importance in themselves, like the feeding of the multitude and the anointing of Jesus at Bethany. Among the incidents omitted are some of great importance, of which the apostle John was the sole eye-witness among the evan-

gelists; such as the transfiguration and the agony in Gethsemane. If anything was to be repeated in a supplementary Gospel, why not such things as these? There is no answer. "John" also omits the miraculous birth of Jesus, his baptism, his temptation, the calling of the Twelve, Peter's confession, the institution of the Lord's Supper. The omission of these and the inclusion of so many other things of less importance cannot be accounted for by the "supplementary" hypothesis. And finally, this breaks down altogether when we note that three entire chapters of "John" are devoted to an account of the last days of Jesus, and of his resurrection—all of which had been told with such fulness by the Synoptics as to need no supplementing.

Before the time of Eusebius there was another explanation of the purpose of the Fourth Gospel that should have received more attention. It was proposed by Clement of Alexandria: "Last of all, perceiving that the external facts had been set forth in the other Gospels, at the instance of his disciples and with the inspiration of the Spirit, John composed a spiritual Gospel."[4] What did Clement mean by a "spiritual" Gospel? Evidently a Gospel that would bring out the deeper significance of the teaching of Jesus, and the divine side of his person and character. The epithet prepares us to look for a Gospel conveying loftier ideas, more philosophical notions of the Christian faith, than are found in the other Gospels. Drummond interprets Clement to mean that "John" set forth his higher and secret doctrine in the form of an allegory.[5] In any case it must mean that we have here a Gospel of the essential and typical, as the author understood things, rather than the factual and personal. It

[4] Quoted by Eusebius, *H. E.*, VI, xiv, 7.

[5] J. Drummond, "Character and Authorship of the Fourth Gospel," London, 1904, p. 33.

was because of this spiritual characteristic that Luther called this *Das einzige, zarte, rechte Haupt-Evangelien*—the unique, tender, truly chief Gospel.[6] Or, as Augustine put it, "John has taken a higher flight, and soared in his preaching much more sublimely, than the other three."[7]

Is it not strange that so many writers, ancient and modern, have laid so much stress on irresponsible tradition ("they say"), instead of going to the book itself for light on the author's purpose? He has stated his aim with all clearness, and if we accept his own assurance as to his reason for writing, we shall see plainly what guided him in choice of material for his book out of all the facts known to him. He almost certainly had in his possession the three Synoptics. But he evidently did not stop to ask whether a given incident had been previously related. No, what he asked was, Will this fact help elucidate my theme? Will it make better known to readers the character of Jesus? Will it aid them more clearly to apprehend his teaching? Will it tend to produce trust in the Giver of Life? And tried by this test, we can see why each incident has been included, as well as find a reason for the exclusion of other incidents. Each fact included was germane to this purpose of the author; each fact omitted was either unfitted to the purpose or superfluous. If in some few cases the reason for exclusion is less clear than in every case is the reason for inclusion, all we need say is, No writer tells all that he knows, says all that he might have said; and his reason for omitting this or that may be purely subjective and personal.

It is therefore the merit of this explanation of the author's purpose that it really explains.

[6] Works, Erlangen edition, LXIII, 115.
[7] Hom. on John, xxxvi.

III

Having thus satisfied ourselves of the general purpose of the author, the next step in the literary study of the Gospel is to examine its plan or structure. We find that it is the most regular, the most artificial (in the good sense of that word) of the four Gospels. The plan discloses itself at a first reading, and is striking because of its symmetry. Commentators and critics differ widely among themselves in their "analysis" of the various New Testament writings, mainly because most of them do not study the writing for indications of the author's plan, but start with a subjective notion of what he ought to have intended and manipulate the text in accord with this idea. But the plan of "John" is so evident that many scholars have recognized one of its features, while a considerable number have not been able to close their eyes against the other. No one of them, however, has set forth the whole plan in accordance with the author's intent. The contents of the book are arranged in three main divisions (this is the fact that nearly all have seen), while each of these divisions is subdivided into seven heads or sections, as the following analysis shows:

Prologue, 1 : 1-18.

I. Testimonies and Manifestations of the Early Ministry

1. Testimony of John and his disciples, 1 : 19-51.
2. First "sign" at Cana, 2 : 1-12.
3. Cleansing of the temple, 2 : 13-25.
4. Conversation with Nicodemus, 3 : 1-21.
5. Second testimony of John, 3 : 22-36.
6. Jesus manifests himself in Samaria, 4 : 1-42.
7. Second "sign" at Cana, 4 : 43-54.

II. Testimonies and Manifestations to the Jewish Nation

1. Healing of the lame man, 5 : 1-47.
2. Feeding of the five thousand, 6 : 1-71.
3. Jesus at the feast of Booths, 7 : 1 to 8 : 59.
4. Healing of man born blind, 9 : 1 to 10 : 21.
5. Jesus at the feast of Dedication, 10 : 22-39.
6. Raising of Lazarus, 10 : 40 to 11 : 54.
7. Jesus publicly assumes title of Messiah, 11 : 55 to 12 : 50.

III. Manifestations and Testimonies of the Last Days

1. Jesus manifests himself at the Supper, 13 : 1-30.
2. Last discourses to his Disciples—the coming of the Comforter, 13 : 31 to 14 : 31.
3. Discourse continued—Union with Christ, 15 and 16.
4. The prayer of Jesus, 17.
5. The arrest and trial, 18 : 1 to 19 : 16.
6. The crucifixion and death, 19 : 17-42.
7. The resurrection, 20.

Epilogue, 21.

It is evident that "John" was profoundly influenced by those ideas about the symbolism of numbers that prevailed among his race, and he has constructed his book on the numbers three and seven. Further study of the text discloses the fact that this symbolism is not confined merely to the plan, but extends to choice of material and composition of sentences. The triads of the Gospel are numerous and impressive: the Baptist bears witness to Jesus three times; Jesus journeys to Galilee three times, and the same number of journeys to Judea is recorded; the Passover is mentioned three times, and

three other feasts of the Jews are named; Lazarus lay in the grave three days, and Jesus did the same; Jesus was condemned three times, and spoke three words from the cross; he appeared three times to his disciples. Some of the cases of threes are possibly accidental; but in most of them the number appears to be deliberately chosen for its significance. It may be added to the above instances that, in the body of the Gospel (excluding the appended chapter), Jesus is represented as working three miracles in Galilee and three in Judea.

It is easy to comprehend this association of the number three with the idea of completion or perfectness in the minds of the ancients, and it is a phenomenon by no means confined to writers of the biblical books. Observation and early experience early suggested to men a general threefold division of things and events: The root, trunk, and branches of a tree; the head, trunk, and legs of a man; morning, noon, and evening; the beginning, middle, and end of enterprises and events—these and a multitude of like things impressed on men's minds the significance of threeness in nature and history.

The significance of seven as a number also denoting completeness is even easier to account for. The four sevens that made up the lunar month, the earliest method of reckoning time by the heavens, deeply impressed that number on the imaginations of men. As the heavens were further studied, the seven stars of Arcturus and of the Pleiades, and the seven planets visible to the naked eye, deepened this impression. We are not astonished therefore to find in this Gospel, not merely the fundamental grouping of the material into sections of sevens, but the selection of material much influenced by this number. There are seven miracles recorded, and seven parabolic discourses. The distinctive sayings of Jesus fall into groups of seven: there are seven important say-

ings introduced by the words, "These things have I spoken unto you"; seven references to the "hour" of Jesus; and seven sayings of memorable interest and importance introduced by the words "I am."[8]

It need not trouble us that these numbers are so continuously employed in the composition of this Gospel, nor should their use be regarded as any derogation of the literary genius otherwise displayed. Some critics have been disposed to doubt whether a mind so hampered by these artificial trammels could construct a great literary work. A little consideration will give pause to a conclusion so hasty. Self-made rules, limiting one's literary form or directing the choice of material, have never really hampered genius, or there would have been no epics, no dramas, and, above all, the sonnet would never have been invented nor practised by so many great poets. Let us not forget that we have one of the greatest products of poetic genius and literary art in the Divine Comedy of Dante, which is quite as remarkable as the Fourth Gospel in its use of symbolic numbers, since it is constructed throughout on the numbers three and ten. Ten is a number not prominent in the Gospel, but in the Apocalypse it plays a considerable part, especially in the multiples of one hundred and one thousand; which are indeed used in all literature as approximate measures of things whose magnitude is rather to be indicated than computed.

This definite and involved plan at once and finally disposes of the theory of composite authorship, and negatives the attempt of certain German critics to apply their favorite partition methods to this Gospel. Most recent writers emphatically reject the contention that this is a

[8] The seven "I ams" are: "I am the Bread of Life" (6 : 35); "I am the Light of the World" (8 : 12); "I am the Door" (10 : 7); "I am the Good Shepherd" (10 : 11); "I am the Resurrection and the Life" (11 : 25); "I am the Way, and the Truth, and the Life" (14 : 6); "I am the true Vine" (15 : 1).

composite book. Thus Pfleiderer: "The Fourth Gospel is, in fact, when all is said and done—this is a quite unshakable conclusion—so entirely of one piece that it must either be held to be genuine as a whole, or if that is shown to be impossible, spurious as a whole." [9] Holtzmann is quite as emphatic: "The work is both in form and substance, both in arrangement and in range of ideas, an organic whole without omissions or interpolations, the 'seamless coat' which cannot be parted or torn, but only by a happy cast allotted to its rightful owner." Holtzmann has perhaps exceeded the probabilities in declaring that the Gospel contains no omissions or interpolations—as we shall see, there is reason to believe that it shows traces of both—but his emphasis on the essential unity is none too strong.

IV

No sooner do we pass from the general to particulars in our literary study of the Gospel, from the scrutiny of plan to careful analysis of paragraphs and sentences, than we become aware of a striking characteristic of the book: a large part of it is in poetic form. Not so large a part of the Gospel is poetic as of the Apocalypse, but the Prologue and the discourses of Jesus are distinctly marked by Hebraic parallelism. This poetic element of the Gospel is so large as to encourage some critics to declare that the entire book is to be regarded as poetic, not historic nor even hortatory. We have before us for study, they say, not a history nor an evangel, but the poetic interpretation of a great religious Teacher. And through this haze of poetic fancy we are invited to descry the veritable Jesus of history—if we can. A sound literary method does not confirm this view. The

[9] "Primitive Christianity," IV: 140.

Gospel is not a poem; it contains poetry. That part which is not distinctly poetry is distinctly prose—a matter-of-fact, unimaginative narrative, as little to be confounded with poetry as Cæsar's Commentaries.

Of the poetry of this Gospel, as of all Oriental poetry, it is true that it discloses little of that pure and polished beauty so prized by the West. It is not the product of delicate and precious artistry. But the poetry of the Gospel is even less poetic, according to Western ideas, than that of the Apocalypse. If the style of poetry should be, as Milton said, "simple, sensuous, impassioned," the Apocalypse meets this requirement and so far justifies its classification with other great poems of the world's literature. But of the three epithets of Milton, the Gospel poetry can lay claim only to the first; its style is usually simple, but never sensuous, and is thoughtful rather than impassioned. There is a difference in quality between the two writings like that between Byron and Wordsworth.

Unity is the only reasonable conclusion regarding the Gospel, as we have seen from a study of the plan, and study of the style suggests no other. The style is notable for certain well-marked mannerisms, the recurrence of characteristic words or phrases, some of which are common words used in an uncommon sense, while others are words found in none of the other Gospels, if anywhere else in the New Testament. The more prominent of these words and phrases it will be profitable for us to consider in detail.

Ἀγαπάω and *ἀγάπη*, "love," though used by the Synoptists (Mark lacks *ἀγάπη*, Matthew and Luke have it once each) occur so frequently in "John" and in a sense so distinctive as to make them his special words. They are used to denote equally the benevolent love of God toward man, the reverent and obedient love of man toward God,

and the unselfish love of the sons of God toward each other, and even toward their enemies. "Love" in this Gospel is not so much an emotion as a principle of action, and implies active good will more than mere affection. For the latter "John" uses *φιλέω*.

Ἀλήθεια, "truth," found but seven times in the Synoptics, and then in the usual sense, is generally made by "John" to indicate truth in some mystical, esoteric sense, as the secret of Jesus, the sum total of his teaching regarding God, man, and duty. Sometimes it describes the corresponding character of man when he has become like God. Paul sometimes makes use of the word in a similar way, but with a more distinctly dogmatic content, to denote the whole system of Christ's teaching. The cognate words are also important; *ἀληθής* is merely true, as distinguished from false, whereas *ἀληθινός* means to have the character described by *ἀλήθεια*, genuine, free from deceit, candid.

Ἀμήν, "amen," is very common, as in the Synoptics, but is always used by "John" in the double form, *ἀμήν, ἀμήν, λέγω ὑμῖν*, "verily, verily, I say unto you," which occurs no fewer than twenty-three times and is one of the most characteristic marks of the Johannine style.

Γινώσκειν, "to know," in all its varied forms, implies a peculiar knowledge of God and divine things, the possession of a Christian *γνῶσις*, "knowledge," superior to that of the pagans—a sense of the word not found in the Synoptics, but clearly paralleled in the writings of Paul.

Δόξα, "glory," and *δοξάζω*, "glorify," are very common words, occurring some forty-two times: and while it might be difficult to show that "John" uses them in a unique meaning, his frequent resort to them constitutes one of the striking features of his Gospel. In a few cases they denote merely honor, or the giving of honor; but

generally they refer to the majesty of Christ's character, his perfect moral excellence, and consequent preeminence among men, which "the Jews" stubbornly refused to recognize.

Ἔργον, "work," more commonly found in the plural, as it is occasionally used in the Synoptics, to describe the miracles of Jesus; but in the Synoptics *ἔργα* more commonly describes ceremonial righteousness, the "works" prescribed by the Levitical law and Jewish tradition. (Matt. 5 : 16; 11 : 19; 23 : 3, 5.) It becomes a distinctive Johannine term, for *δύναμις*, "mighty work," which is the Synoptic word for miracle, "John" never uses. On the contrary, his preference is *σημεῖον*, "sign," which occurs often in the Synoptics, but still more often in "John," and is significant of his general attitude of mind to the works of Jesus. For to him the striking thing about a miracle was not the exercise of supernatural power, but the spiritual significance in the thing done. A miracle was truly to him a "sign" and it was little else.

Ζωή, "life," occurs thirty-seven times. It is not a word peculiar to "John," but while the Synoptists speak of life, "John" speaks of Life—the fulness of life that belongs to God and is communicated by him to those who trust in Jesus and follow him. Occasionally, but not often, it is called *ζωή αἰώνιος*, "eternal" or "everlasting" life, as it is usually translated. But neither of these English words conveys the idea of the original, because they concentrate thought on the element of duration of life instead of quality. *ζωή αἰώνιος* is much more than unending life; it is a relation to God of the most intimate and happy sort, which is a possession enjoyed now and forever inalienable. When the later Christian ages lost sight of this significance of the words, hope of endless life degenerated into fear of endless pain,

and heaven became far less real to the medieval world than hell. But while "John" puts this fulness of meaning into *ζωή*, he does not spiritualize *θάνατος*, "death," so much as Paul does. He prefers to dwell on the bright, positive, inspiring idea of life.

Ἰουδαῖοι, "Jews," is a word so peculiarly used by "John" as to lead some critics to assert that the author of the Gospel could not himself have been a Jew. But this is to lose sight of the fact that there are two classes of passages in which we find the word: in one class it has the usual meaning, "people of the Hebrew race"; in the other, it means the Jewish people as represented by their ruling caste. In forty-nine cases it has this meaning, and plainly describes, not the Jews as a whole, but the official opponents and persecutors of Jesus, together with their agents and sympathizers. These were, in effect, the nation; and it was natural that "John" or any other Christian writer at the end of the first century should have come to think of them as an alien and hostile people, with whom he had nothing in common but the accident of birth.

Κόσμος, "world," we find fully three times as often in "John" as in all three of the Synoptics, and about half the entire number of times in the entire New Testament. It therefore becomes a distinctive word of the Gospel, where it signifies not so often the ordered universe as the aggregate of men and things opposed to God.

Κρίσις, "judgment," *κρίνω*, "to judge," are words of inherent, not numerical, importance, though used twenty-nine times in the Gospel. The judgment is not forensic, but individual; not final, but present—the decision to which men come in the forum of conscience, and thereby determine character and conduct. This is a sense not found elsewhere, or, at all events, but rarely.

Λαμβάνω, "to receive," is a common word throughout

the New Testament; nevertheless it has a somewhat peculiar sense in the Gospel, whenever it is applied to Jesus. To "receive" him or his word is equivalent to having "faith" or trust.

Λόγος, "word," is a well-recognized Johannine word, yet outside of the Prologue it has no special significance in the Gospel.

Μαρτυρία, "testimony," *μαρτυρέω*, "to testify," are keywords of the Gospel, and occur seventy-nine times. "I have been born for this," said Jesus to Pilate, "and for this I have come into the world, to testify to the truth"—the truth, namely, that he was King, Messiah, Son of God. (18 : 37.) The mission of Jesus is thus defined by himself as that essentially of testimony, witness-bearing, the declaring of God to man. Accordingly, the entire public life of Jesus is viewed in this Gospel as *μαρτυρία*. The Word became flesh that he might become God's witness; the book was written in testimony to the words and work of Jesus, that men might believe him to be the Christ, the Son of God.

Ὄνομα, "name," while used by nearly every New Testament writer, undoubtedly has a special and characteristic sense in the Gospel, especially in the phrase *ἐν ὀνόματί μου*, "in my name," found ten times in chapters 14 to 20. This does not occur in the Synoptics unless in the doubtful case of Mark 9 : 41, where Tischendorf alone has that reading, and in Luke 10 : 17, 20. Elsewhere in the Synoptics the phrase corresponding is, *ἐπὶ ὀνόματί μου*, "by my name."

Πιστεύω, "to believe," occurs ninety-eight times, while strangely enough the Gospel does not once contain *πίστις*, so common everywhere else. The common English equivalent, "faith," is rather a mistranslation than a translation. For *πίστις* is an ethical thing rather than an intellectual, something active, not an abstraction. It

is best rendered into English by "trust," since in every case it implies the affectionate choice of Jesus as Deliverer, Teacher, Master. The constant reproach of Jesus to "the Jews" was that they would not trust him, would not commit themselves to him as disciples to a teacher, would not accept him as the Messiah.

Σάρξ, "flesh," is a conspicuous word in the Gospel, especially in chapter 6, which has been called the core of the book. The Synoptics and Paul agree in making Jesus use the phrase *τὸ σῶμά μου*, "my body," in the institution of the eucharist, but in this discourse "John" puts *ἡ σάρξ μου*, "my flesh," seven times into the mouth of Jesus, while "the Jews" use it once. To be sure, it is a matter of dispute whether Jesus was in this discourse referring to the eucharist by way of anticipation; but whether Jesus had in mind the eucharist or not, it is evident that the writer of the Gospel had it very distinctly in mind. Paul also uses *σάρξ* metaphorically, but always in antithesis to *πνεῦμα*, "spirit," never as in "John," whose treatment of the word is unique and striking. The words *σῶμα* and *σάρξ* may be regarded as variant renderings of the Aramaic word actually spoken by Jesus.

Φῶς, "light," is often used in a figurative sense in the Synoptics, as, "Ye are the light of the world"; but it is a favorite word with "John," who employs it no fewer than twenty-three times. It first of all denotes the divine nature, incorporeal, holy: Truth and Wisdom emanating from God and illuminating mankind. Then it describes Jesus as the embodiment of the divine Holiness, Wisdom, and Truth, and so become preeminently the Light of the Cosmos. Of course, *σκότος*, "darkness," is the precise opposite of all this—ignorance of God and his revelation, the necessary consequence of which is moral degradation.

Φανερόω, "to manifest," is by some reckoned among the Johannine words, and perhaps justly, though it is used only nine times. It is found in the genuine text of the Synoptics only once. (Mark 4 : 22.)

Τηρέω, "to keep," must certainly be placed among the distinctive words of the Gospel, for though not unknown elsewhere, it is so frequently used by "John" as to become characteristic of his style. It is commonly coupled with *λόγον*, "word," or *ἐντολάς*, "commandments."

Besides those words that may be claimed with some confidence as distinctively Johannine, there are a number found in the Synoptics, but much more frequently in the Fourth Gospel, and generally in some figurative or special sense. *Κύριος* is an excellent instance; in thirty-two cases out of fifty-three it is a mere term of address, practically equivalent to "Sir." Other instances often occurring are: *πεινᾷν* and *διψᾷν*, to "hunger" and "thirst" for spiritual things; *περιπατεῖν*, to "walk," in the sense of general conduct. These illustrations might be much amplified without throwing any additional light on the subject, since the main purpose of our study is by no means an exhaustive comparison of the vocabularies of the Synoptics with "John."

There are also numerous words common in the Synoptics that are seldom or never used by "John," and this fact constitutes another feature of his style. Thus *ἰδού*, "lo," one of the commonest Synoptic words, occurs but four times in the Gospel, while *ἴδε*, "see," rare in the Synoptics, is found fifteen times in "John." Matthew's favorite *τότε*, "then," is used sparingly; *εὐθύς*, "straightway," is found three times to Mark's forty-two, while *ἅπαξ*, "once for all," of which Luke is quite fond, occurs but once; and *μέγας*, "great," frequent in all the Synoptics, is almost absent from "John." Some have thought that this Gospel's avoidance of certain common New

Testament words, such as *εὐαγγελία*, "gospel," and *εὐαγγελίζω*, "preach the gospel," is a fact not easily explained. On the contrary, the explanation is the easiest possible: the writer did not choose to use them. He could not have been ignorant of them—no words could be more familiar to any early Christian writer than these. It is the commonest of all literary phenomena, this that has so puzzled the critics; there are, for example, several thousand English words known to the writer of this book which he has not chosen to use in these pages.

The choice of words made by any writer from the entire number known to him is determined by the course of his thought and the nature of his theme. The frequent occurrence of certain words in one composition and their complete absence from another may not be a mark of style at all, but the necessary result of a difference of subject-matter. A treatise on geology will necessarily contain many words not found in an essay on painting, while a book of theology will differ widely from both. One would be ashamed to dwell on such a truism, if it had not been so persistently ignored by critics. The neglect of this simple principle, the mere statement of which secures for it the assent of every qualified student of literature, has vitiated most of what has been written by New Testament critics about the "style" of the various books, and makes particularly vicious conclusions reached by mere comparison of words. The results thus far attained by verbal criticism of the New Testament require to be carefully checked by other methods of study and subjected to rigorous tests, before real significance can be conceded to them.

Foremost among the influences that determine a writer's style must be placed race and education. "John" was a Jew, and his mind was disciplined and his taste formed by study of the masterpieces of Hebrew literature. The

distinct Hebraic flavor of the style cannot be missed by any reader of the Fourth Gospel. An instance familiar to all is the use in dialogue passages of *ἀπεκρίθη* with *εἶπεν* and *λέγων*, "and he answered and said." Yet we must not overwork this explanation of phrases that strike us as exceptional or characteristic; for "Hebraism" has too often been the resort of lazy and slovenly scholarship in the study of New Testament idiom. Thus *ἔχει ἁμαρτίαν*, "he has sin," an unmistakably Johannine locution, is probably as little entitled to be called Hebraistic as classical Greek.

We need be in no apprehension of misapplying this explanation, however, when we come to study the particles and the structure of "John's" sentences. Hebrew has few particles, and "John" uses in his Greek as few as he possibly can—to the equal loss of writer and reader, for he deprives both of the finest means of tracing the subtle connection of ideas to be found in any extant language. The words expressing relations are few in the Gospel, notwithstanding the fact that Greek offers a rich field of choice to a writer; and these few are so constantly in use as to give that quality of monotony to the style which a Greek writer would have done his utmost to escape. "John" is without resource to express those delicate relations of ideas, those almost imperceptible transitions of thought, that a classical Greek writer expresses by *μέν*, *δέ*, "indeed, but," *ἄρα*, "now," *γέ*, "at least," *μήν*, "however," *τοί*, "then," and the like, which are either altogether absent from the Gospel or used most sparingly. The misuse of those words of this class that do occur is equally noteworthy. The favorite particle is *οὖν*, "therefore," which is used continually, frequently as an equivalent for the Hebrew *vav* consecutive. We find *καί* doing duty for every conjunction and conjunctive adverb known to a Greek, so that the translator

must permit himself—or rather, he must boldly take—great liberty in rendering this word into English. It is sometimes as strongly adversative as *ἀλλά*, "but," still more frequently it is concessive (in such cases best translated "yet"), and is sometimes equivalent to *τότε*, "at that time." So *ἵνα*, "in order that," which "John" uses as many times as Matthew and Mark together, seldom introduces a true telic clause, but is chosen where *ὅτι*, "that," would better fit the thought, or perhaps *ὥστε*, "so that."

V

We have seen that the Fourth Gospel is not primarily a biography, but an evangel. It is nevertheless an account of the words and life of Jesus—so much of both as will promote the prime evangelic purpose. But it is more than this: it is an interpretation, to a much greater extent than any of the other Gospels. It is the product of theological reflection, the appreciation of a unique character and life by a philosophic mind that had long revolved the problems suggested by such a personality. To be read and considered as an interpretation even more than a record, it is not the less a record. At least, it not the less purports to be that. While the writer gives us a clear picture of the personality of Jesus, with touches lacking in other accounts, he quite as definitely discloses himself. He makes himself known to us as a man of virile fiber, albeit of exceptional loftiness of soul. His ideas are sublime but few, and it sometimes seems to the reader that the evangelist's power of expression is small and his vocabulary limited, for he says the same things over and over again, with only slight variation of phrase. But while some find this monotonous and tiresome, others see here merely the pedagogic device of repetition. When we call Jesus the Great

Teacher, we are not merely indulging in a figure of speech behind which there is no real meaning. He was one of the world's greatest teachers, and well knew the value of repetition. And "John" may himself have added something to his Master's method, as a result of his own experience as teacher of young Christians at Ephesus—if for the moment we may accept something of the tradition regarding the later years of the apostle and deduce what is fairly obvious.

There is indeed a curious mixture of simplicity and depth, of ordinary vocabulary and extraordinary meaning, in this Gospel. Many of the sayings here attributed to Jesus are more pregnant with meaning, more spiritually luminous, show more creative potencies of life, than anything found elsewhere in the New Testament. The thrust of the thought is more powerful even than Paul's—a fact that has often escaped notice, because of the extreme simplicity of the sentences in which the thought is clothed. It requires no careful search of the text to discover instances of this; one may almost select at random from the sayings to light on such as these:

> Unless one be born from above,
> He cannot see the Kingdom of God (3 : 3).
>
> God is Spirit,
> And they that worship Him must worship in spirit and
> in truth (4 : 24).
>
> I am the Bread of Life:
> He that comes to me will not hunger,
> And he that trusts me will never thirst (6 : 35).
>
> You will know the truth,
> And the truth will make you free (8 : 32).
>
> He that loves his life, loses it:
> And he that hates his life in this world
> Will keep it to life eternal (12 : 25).

He that has seen me has seen the Father (14 : 9).

If a man love me, he will keep my word (14 : 23).

This is my commandment:
That you love one another,
Just as I have loved you (15 : 12).

I pray . . . that they all may be one,
Just as thou, Father, art in me,
And I in thee (17 : 21).

It is sayings like these, in which the Gospel of John is peculiarly rich, so simple in form, so inexhaustibly profound in significance, that have always made the book a favorite of the spiritually minded in all the Christian ages, and they go far to justify Luther's epithet, "the truly chief Gospel." If any one would know the heights to which the mind of man has winged its way as it has meditated the things of the spirit, the great problems of the here and the hereafter, let him read the Fourth Gospel; and if he would know the depths to which the human mind has descended in its attempts to evaluate these same spiritual verities, let him read the critics of the Fourth Gospel. And this is no more to imply that there is no sound and instructive thought in the literature of criticism, than that all the words of the Gospel are of equal value. Any literature, the greatest, even the book that the reader now holds in his hand, to be read with profit, must be read with discrimination.

CHAPTER IV

THE CONTENT OF THE FOURTH GOSPEL[1]

TO master any piece of literature, no single method of study suffices. At least two methods must be pursued, neither to the exclusion of the other, since they are complementary. One is to study the whole in the light of the details—a method commonly called exegesis. The other is to study the details in the light of the whole, and is often called exposition. It is perhaps a matter of no great importance which method is first employed, provided the other is not neglected; for there can be no accurate exposition without careful exegesis, nor truthful exegesis without thorough exposition.

I

First of all, after the Prologue, we have a group of seven events, conceived either as testimonies borne to the divine Sonship and Messianic mission of Jesus, or as manifestations of his "glory," his uniquely perfect character, in the earlier part of his ministry. The Gospel begins (1 : 19) almost as abruptly as the Gospel of Mark, with the testimony of John the Baptist and certain

[1] The author acknowledges that he has found much help in the understanding of the Fourth Gospel in the writings of commentators and expositors, which he has used diligently and from which he has borrowed much. These borrowings include not only all their ideas that seemed good, but sometimes their exact words. These have been, however, an apt phrase here, a telling clause there—both too numerous and too brief for it to be practicable in all cases to acknowledge them, either by specific reference or by quotation-marks. This general acknowledgment of indebtedness must, therefore, suffice. It is not claimed that any considerable part of this exposition is original; the author only hopes that it is true. These remarks apply equally to the expositions of the Apocalypse and the Epistle. No writer, who is also a student, can be certain that anything of his is absolutely original; what he fondly believes to be such may be unconscious reminiscence.

of his disciples. Knowledge of the preliminary work of John, and its results among the Jewish people, is assumed by the author. This work has created such a stir that the national authorities can no longer ignore it; they send a deputation to John, who demand from him an account of himself and a declaration of his authority. He frankly confesses that he is not the Christ, but only the forerunner; but to their demand for his credentials he gives what must have seemed to them a vague and enigmatic, if not evasive, reply.

On the very next day (if we are to construe literally this note of time) the Baptist bears public testimony to the Messianic character and divine Sonship of Jesus. The baptism of Jesus we must understand from 1 : 32-34 to have occurred previously, but though John at that time recognized the Messiah in Jesus, he had not then opportunity to bear his testimony. He now announces that he has beheld the divinely appointed sign of the Spirit of God descending upon Jesus in the form of a dove and remaining on him, and by this he knows Jesus for the Lamb of God, for him who would baptize in the Holy Spirit. But this was to John more than a mere sign of identity; he recognizes and testifies that in this descent of the Spirit Jesus had received the reality of which the holy oil was but a symbol, and was now become the Anointed One, the Messiah, the Christ. With this formal public attestation of his official character, Jesus begins his ministry.

With John on that day are two disciples who are, like him, waiting and watching for the coming of the promised Deliverer. Hearing the words of their Master they follow Jesus, and at his invitation spend the rest of the day with him. What a day of days it was to them! How every incident of it must have remained photographed upon their memories to their latest breath. From

that interview they are the devoted followers of Jesus—they become his disciples as they had been John's.

One of these men was Andrew; the other, unnamed—who can he be but the author himself? Andrew, in his new enthusiasm, goes in search of his brother Simon, bursts upon him with these words, "We have found the Messiah," and brings him forthwith to his new-found Master and Teacher. Jesus, who needed not to be told what was in any man, beheld in Simon not only the man he was, impulsive, headstrong, fickle, a strange compound of bravery and cowardice; but the man he would become by God's grace—the leader, the pillar, the tower of strength to his brethren and their common cause—and gives him a new name, expressive of this new character, Kephas, Peter, Rock.

The next day Philip is called to be a disciple, and at once accepting the invitation goes to his friend, Nathanael, the Israelite in whom there was no deceit, who, though doubtful at first, is persuaded to see Jesus, and recognizes him for what he is. Though we are not told this in so many words, we may be sure that John would not be long in finding his brother James, and with him six of those who are to be the twelve closest disciples have already heard and answered their call. These instances illustrate, and were probably recorded to illustrate, the eagerness with which a select few choice souls, who were prepared by previous spiritual experiences to understand Christ, instinctively perceived his unique character and mission, joyfully welcomed him as one to whom they were drawn by irresistible affinity, and confessed with Nathanael, "Teacher, you are God's Son, you are Israel's King."

The author now goes on to relate the first public manifestation of his "glory" by Jesus—the first "sign" to the world of his character and office—the miracle of

turning water into wine at Cana. What the effect upon the guests may have been, we can guess, but are not told; what we are told is that his disciples were led by this manifestation of himself to give him their whole trust. They had already recognized his exalted character from his words to them; this deed confirms their intuitions. It shows Jesus, as the Christ of God, to be the source of life, King of the physical world as of the spiritual, as far above men in power as he is in character and dignity.

After a brief stay at Capernaum, Jesus goes up to Jerusalem. This ministry in Galilee "John" passes over in almost complete silence, not because it was in his view unimportant, not because it is fully described in the other Gospels, and so need not be told again, but because it is not germane to his purpose. He has set out to tell the story of Christ's appeal to the Jewish nation, and his rejection by its official and spiritual heads. For the same reason he tells us of but one incident of this visit to Jerusalem—the one that exactly fits his theme and purpose. Jesus goes to the temple; he is outraged by the flagrant abuses that have grown up; before his authoritative manner, before his flaming indignation, the conscience-stricken brokers and dealers flee in dismay. This assumption of authority, this manifestation of moral power, were strictly appropriate for the Messiah, and were a tacit assertion of his official dignity. It was so understood by priests and Sanhedrin—for by "the Jews" are meant either these official representatives of the nation, or their unofficial religious leaders, the scribes and Pharisees—and they instinctively assume a hostile attitude to this new prophet and teacher. They demand of him a "sign," that he shall work a miracle to attest his right to such exercise of authority. Jesus refused then, as always, to perform a miracle for the convincing of the

hostile or incredulous. Nor will he explicitly declare himself to be the Messiah, and thus precipitate the fate that is finally to overtake him.

Though no other acts of Jesus during this visit are narrated, it is easy to gather that John is not silent because there was nothing more to tell. Other "signs" that Jesus did are mentioned, and the fact is recorded that many believed on him at this time—which things show that his ministry here was of some duration and included both teaching and miracles. That he made a profound impression in Jerusalem, both upon the people at large and upon their leaders, is evident. At least one of the leaders was favorably impressed by the teaching of Jesus, and desired to know more about him, and accordingly came to him for a private, personal conference. His coming by night may have been due in part to a prudent wish to avoid comment—he was not yet an avowed disciple, and may not have wished to identify himself too closely with a teacher already under suspicion of the authorities. Quite as probable is the conjecture that he came by night, because Jesus was thronged all day by the people, and night offered the only opportunity for a private and prolonged conversation, such as he desired. To Nicodemus Jesus imparts two principles fundamental in his teaching: First, that his kingdom is spiritual, and consequently natural birth gives no one entrance into this kingdom. Jew as well as Gentile must undergo a profound spiritual change before he can become a subject of the King. And secondly, he makes clear his atoning work, his redemptive mission. Because his sacrifice was so immeasurable, his exaltation is so matchless—the way of lowliness, of service, of death, is the way of greatness, of glory, in his kingdom.

While we have no definite information regarding the length of this stay in Jerusalem, we may plausibly guess

that it was not more than a few weeks at most. It must have created great excitement, and even exposed Jesus to the danger of immediate arrest. We may read these things between the lines, as the reason for his going into the rural districts, where there would be less excitement and danger of interference. He continues to teach and make disciples. His success was so great that the jealousy of certain disciples of the Baptist was roused; they come to their Master complaining that he is in danger of eclipse. John again bears most emphatic testimony that Jesus is the Christ, of whom he has claimed to be only the forerunner. There is no room for jealousy in the great heart of the Baptist; he knows that his work is nearly done. Henceforth he must decrease and Jesus must increase, and he rejoices that such is the case.

The Pharisees continue their opposition, and Jesus thinks it the part of prudence to leave Judea for a time. On the journey, at Jacob's well, he meets a Samaritan woman and converses at length with her. Three principal themes are found in this discourse: (1) Jesus declares himself to be the Water of Life, the source of spiritual power; (2) he makes clear the nature of genuine worship, that its essence is not in time or place or ritual, but in the relation of man's spirit to God, who is Spirit; (3) he first explicitly declares himself to be the Messiah. What he would not tell to hostile unbelief at Jerusalem he discloses to simple faith at Sychar. For several days he tarries in the town, and many believe on him there. It is easy to see why John relates this episode: it is, in some respects, the most striking of all the manifestations of the "glory" of Jesus. A hated Jew, the power of his character and teaching are so convincing that multitudes give him their entire trust. There could be no more emphatic contrast between the faith of these

Samaritans and the unbelief and rejection of the Jews. To make that contrast as vivid as possible is the writer's evident object.

Which ought a religious teacher to regard as the greater failure—to elicit no faith from a part of his hearers, or to rouse a wrong kind of faith in another part? In Judea, in spite of having created a great furore, Jesus had on the whole been coldly received, suspected, rejected; in Galilee men received him favorably because they had heard of his signs and wonders at Jerusalem. Only in Samaria did his message find a ready acceptance for its own sake, for its intrinsic worth. It is perhaps because of this attitude on the part of the men of Galilee that "John" elects to tell but one incident of the early ministry there. He evidently chose this one, not because it was not told in the earlier Gospels, but because it was a striking manifestation of the "glory" of Jesus, inasmuch as it called forth faith of a peculiar quality, such as he did not often find in Galilee or elsewhere. It was natural that this royal officer should seek Jesus—a journey of twenty miles or so—a father in such case will leave nothing untried. What was not to be expected was the officer's instant and entire confidence in the mere word of Jesus, a confidence that next day he found to be fully justified. Such faith was peculiarly grateful to Jesus. Every man would rather be valued for what he is than for what he can bestow. The faith that sees in Jesus the chiefest among ten thousand and the one altogether lovely, is surely dearer to him now, in his exaltation, than the faith that sees in him only the most willing and bountiful of givers—though he may not repudiate the latter sort of faith, and may honor it more than it deserves. In his first "sign" at Cana, Jesus had shown himself lord of the forces of nature that minister to the needs of man. Now he shows that his lordship is such that he

can heal disease. But who can do this except one that has power also to minister to minds diseased, to heal sickness of soul as well as of body?

II

Here, with the second main division of the Gospel, begins a series of seven distinct and direct appeals to the representatives of the Jewish nation, all but one of which are made in Jerusalem. These appeals are arranged in a rising scale, a *crescendo* of interest and power. Four of them have their starting-point in the performance of a notable miracle, or "sign," and in each case the miracle is followed by an address or sermon.

The first of the incidents is the healing of the lame man at the pool of Bethesda. His lameness had been caused by sin; the man had become hopeless of cure. What a type of sin and its results! for sin is paralysis, sin is the maiming of all our powers, sin is a hopeless condition apart from divine healing. This healing, which took place during an unnamed feast, was a sign of undeniable power, but nevertheless gave occasion for a charge by the Pharisees that Jesus had violated the Sabbath. We see how rapidly unbelief hardens into opposition. In his discourse, Jesus shows how absurd the charge of sacrilege really is, but this only in passing; his main purpose is to announce his divine Sonship and the proofs by which his mission is authenticated. The Jews rightly understood him to claim equality with God, as his real ground of justification in the course he was pursuing. His mission, he declares, is to honor the Father by doing his works. God is the source of Life, but he has given to the Son power to make alive. God is Judge, but he has committed all judgment to the Son. This is not inconsistent with the declarations of Jesus elsewhere

(3 : 17; 8 : 15) that he did not come into the world to judge the world. All hearing of the gospel is necessarily a judgment; men either accept the truth and find life, or they reject it and continue in death. A testing, winnowing self-judgment of hearers is inseparable from the teaching of truth. In short, the Son is the revelation of the Father, he has come into the world to declare God to man. This mission is authenticated by three lines of proof: (1) the testimony of John; (2) the testimony of the works; (3) the testimony of the Scriptures. If they really believed Moses and the prophets they would believe him; their rejection of him proves that they did not really believe Moses or understand the Scriptures. They could not believe Jesus because their ideals were earthly, as they showed by preferring the applause of men to the honor of God.

It was desirable that at least one appeal should be made to the Pharisees and leaders of Galilee. The second notable miracle, the feeding of five thousand, was made the occasion of such an appeal. In the synagogue at Capernaum Jesus delivered a long discourse, in which he explained the spiritual significance of that miracle, and made clear the manward aspect of his mission. He had come into the world that men might have life—had come to satisfy their hunger with the Bread of Life. He was himself that Bread—in him was to be found the satisfaction of the spiritual hunger of men, and only those that feed on his flesh and drink his blood, that is, become partakers of his nature, receive eternal life. To a material mind, the figurative way in which this teaching was given would naturally seem grossly material, and so we need not wonder that the Jews "murmured" (discussed, complained, criticized in a hostile spirit). It is more surprising that some of his disciples declared such teaching to be intolerable, and

that from that day many who had hitherto professed discipleship turned away from him.

This was the crisis of the work in Galilee. Those who sought material blessings, those who had political aspirations, fell away, unable to receive a teaching so spiritual, caring nothing for a kingdom not of this world, or for food that did not nourish the body. But the Twelve, and some others doubtless, remained faithful. With Peter they believed that Jesus had words of eternal life, that his words and works avowed him to be God's Anointed One. He satisfied their deepest spiritual wants. Yet already Jesus could see in Judas signs of that defection which was to come.

The remaining appeals to the nation were made in Jerusalem. The authorities generally say that "John" is the most precise in his chronology of all the evangelists, which is true in a sense, though it is also true that "John" does not care a button for chronology. What he shows us is that Jesus made his appeals to the nation in connection with the great national feasts; partly because he had greater opportunity to present his teachings at those times, partly because the crowds then present were a protection to him. The Sanhedrin did not venture for some time to risk the disapprobation of the multitude by arresting him during a feast. Again and again we are told that he would have been summarily dealt with by that body but for this fear of the people, in whose eyes Jesus was a prophet.

The feast of Booths afforded an excellent occasion for teaching the multitudes, and making an appeal to the scribes and Pharisees. Jesus declined to be moved by his brothers' taunts to make a demonstrative entry of the city and a public proclamation of his Messianic character. A few months later, at the Passover feast, he did this; and the result was his speedy death, as he had

foreseen. Not to provoke such an untimely fate, while his work was still but half done, he now goes up quietly, but teaches publicly in the temple. The authorities and leaders were astonished at his teaching, indeed perplexed, because he had not been a pupil of any rabbi and belonged to none of the recognized schools or parties. But already among the people the question was anxiously discussed whether this teacher were not in truth the Christ. Enraged by this, the Pharisaic party in the Sanhedrin sent officers to arrest him, but these were so impressed by the teaching that they returned without their prisoner, saying, "No man ever talked like this!"

What had so impressed them? A discourse in which Jesus declared that he was soon going whither they could not come, and because they did not believe his teaching they would die in their sins. He also declared more plainly than ever before his divine authority for his teachings: "He that sent me is with me. He has not left me alone, because I always do the things pleasing to him."

On the last day of the feast the teaching of Jesus becomes more emphatic; he promises the Water of Life; he declares that he alone can make men free. There is a tone of unusual sharpness in his denunciations of "the Jews" (some rabbis apparently had engaged in controversy with him), for he now says they are not children of Abraham at all. The Jews could not receive him because he was not their ideal of a Messiah; and they had such an ideal because they had become alienated from God and so misunderstood the Scriptures. In conclusion, Jesus makes what every Jew would understand to be a claim of divine nature, "Before Abraham was, I am." They attempted to stone him for blasphemy. The rising tide of opposition is almost ready to overwhelm Jesus—the people begin to join their leaders.

The healing of the man born blind, which seemingly happened during this visit, deepens the intensity of feeling. It is symbolic, like all of the miracles of Jesus, and the discourse following in the treasury of the temple made clear its meaning. Jesus is the Light of the world; he has come to dispel the darkness, to cure the moral blindness that sin has caused. But he has also come for "judgment," for testing and sifting men. Those who, like the Pharisees, are not conscious of their need of healing and insist that they see, must remain in their darkness and guilt. The Jewish leaders not only could not receive this teaching, but they had the blind man who had been healed expelled from the synagogue, because he proclaimed his trust in Jesus as the Christ. Persecution quickly followed rejection.

Passing over the intervening time without comment, "John" comes to the feast that commemorated the dedication of the temple. Again Jesus makes his appearance in Jerusalem and teaches in the temple, this time in Solomon's colonnade. "The Jews" challenge him to tell frankly whether he is the Messiah or not, but he does not permit them to force him into a premature declaration of himself. Yet he gives an implicit declaration of his office and work, in the allegories of the Good Shepherd and the Door; and he closes his discourse with the announcement that he and his Father are one. Again the Jews make a demonstration of stoning him, for what they regarded as blasphemous words, but he shows that the Scriptures which they accepted as God's word contained precedents for such language.

Escaping an attempt to arrest him, and judging that the excitement and opposition had become too great for him to continue his teaching in Jerusalem, Jesus went for a time to Perea. From now on he teaches only those who come to him of their own choice for instruction.

Luke has given us a very full account of this part of his ministry. Chapters 11 to 13 of the Third Gospel are given to this subject, and contain among other things the discourse on prayer, the parables of the Prodigal Son, the Unjust Steward, and the Pharisee and Publican, as well as the incident of the rich young ruler. "John" merely says that many came to him at that time and believed.

This Perean ministry was interrupted by the greatest of the miracles of Jesus, the raising of Lazarus. The key to the chapter describing this event and its consequences is given us in the words, "I am the resurrection and the life." This "sign" again discloses Jesus as Lord of all things, including life and death, as the one in whom alone men have hope of eternal life. The miracle in the flesh was wrought only to turn men's minds to the miracle in the spirit that he was equally able and equally ready to work. But instead of this, it merely embittered his enemies and precipitated the long-preparing catastrophe. Jesus foresaw the consequences—the final rejection of his claims by the Jewish leaders, who, instead of being convinced by the truth of his teaching, were infuriated by his success to the point of including Lazarus with Jesus in their scheme of vengeance. It was knowledge of this stiff-necked opposition, as well as the faint faith of his closest disciples, that made Jesus so indignant in spirit as he approached the tomb of Lazarus, and drew from him tears that the bystanders incorrectly interpreted as evidence of his great love and grief for his friend. He was not grieving for the dead Lazarus, but for living sinners, whose fixity of unbelief and malignant opposition cut him to the heart.

They had scornfully rejected him without taking pains to comprehend his teaching. He was not the sort of Messiah they were looking for, so in their eyes he was

an impostor. But they greatly feared that his miracles would lead the people to accept him, and that a revolt against Rome would be the natural consequence—a revolt certain to be unsuccessful, and to be punished by a still further loss of their liberties. There was, therefore (granting the validity of their premises), but one prudent course to pursue: to suppress this false Messiah before worse mischief should be done. Their culpability lay in the fact that they had not even attempted to understand Jesus and his teachings; had they done so, their fears would have been shown to be groundless. Jesus was put to death in complete misapprehension of his aims; but, if they had understood him better, would the Jewish leaders have believed in him more readily? Nothing warrants an affirmative answer.

After the raising of Lazarus, Jesus again goes across the Jordan, to await the Passover, when he will make the final manifestation of himself and complete his work. At the proper time he goes up to Jerusalem. Jesus may have made no appreciable impression on the Jewish leaders, he may have made less impression on the people than his large following would suggest; but, at any rate, he had a small company of intimate friends and disciples in whose hearts he was enshrined forever, in whose love and fidelity he could unquestioningly trust. His friends are the measure of his "glory." The story of the supper at Bethany is therefore told by "John" for its own sake and in its proper order, while the other Gospels tell it out of its chronological order, merely to explain the treason of Judas. The anger of this unworthy disciple at the rebuke of Jesus no doubt precipitated action that he had perhaps long secretly meditated.

On the following morning Jesus makes his entry into the city. The news of his coming has preceded him, and disciples come forth to welcome him. If there has been

a steadily growing unbelief and hostility among the ruling classes, there has also been a rising tide of belief and enthusiasm among the people. The enthusiasm of the crowd leads them to make a considerable demonstration, and Jesus does not check them. The time has come for him to declare himself unmistakably, and he accepts the title of Messiah as his of right when the acclaiming crowd confers it on him.

When he reaches the temple, Jesus finds certain Greeks desiring to see and hear him, and he hails this as proof that his work has culminated, his mission is accomplished, since his fame has gone beyond the narrow limits of Judea. Henceforth nothing remains but to fructify by his death the truth he has been teaching. He leaves the temple with his work on earth completed. His few remaining hours of life belong to the inner circle of his disciples, that he may impress himself as deeply as possible on their consciousness and prepare them to become his apostles and witnesses.

III

Eight chapters—nearly half the entire writing, exclusive of Prologue and Epilogue—are devoted by "John" to the last manifestations and testimonies of Jesus. The greater part of this matter is peculiar to "John," and even when he describes scenes and events that are narrated in the other Gospels with sufficient fulness for biographical purposes, the point of view from which he writes is so novel and the end he keeps in mind is so distinctive, that he is invariably led to give fresh incidents and illuminating details. We see this in the very first of the seven subdivisions of this part—the account of the Last Supper. Of the supper itself "John" says little, and of the institution of the eucharist he says nothing at all—an

omission that at first seems unaccountable and incredible, until we remind ourselves once more of his main object in writing, and then we see why he tells us only the one incident of Jesus washing the disciples' feet. This was the supreme manifestation of Jesus' love. While his disciples were disputing which should be greatest in the kingdom, and striving which should have the seats of honor at table, he performs this menial service—not to teach humility, as is so commonly said, but to teach love, as he himself says (13 : 1) : the love that he actually had for his disciples, the love that they should have for each other. (13 : 12-17.) He thus says to them in symbol, what he soon after says in word, "This is my commandment, that you love one another, even as I have loved you."

In the conversation at the supper, we have one of the purely personal touches that are a part of the charm of this Gospel. "John" alone tells, as he alone of the evangelists knew at first hand, of the byplay between himself and Peter regarding the betrayer of Jesus. For tradition cannot be wrong in its uniform maintenance that "the disciple whom Jesus loved" is to be regarded both here and elsewhere as no other than John himself.

After the departure of the traitor—smarting at the knowledge that his treason is now known not only to his Master, but to at least two of his fellow disciples, and burning to accomplish his evil purpose and receive his reward—Jesus begins the most tender and impressive of all his discourses. All that he says may be naturally classified under two topics: Union with Christ, and the Coming of the Comforter.

We may then conceive the discourse as beginning with chapter 15, and the allegory of the Vine. (15 : 1-8.) From this Jesus passes to the New Commandment that he is about to leave with them (13 : 34, 35), and the

subject is continued in 15 : 9-27. Union with Christ, as of the branches with the vine, a union whose proof and manifestation are furnished in their mutual love—this is the topic of the discourse.

The other topic, the Coming of the Comforter, to which transition is made in 15 : 26, 27, is continued in 16 : 1-11 and 16-33. Then we return for its further discussion to 13 : 31, whence the discourse moves on to 14 : 29, to which should be added 16 : 12-15, and as the conclusion of the whole, 14 : 30, 31.

One can hardly miss the purpose of the author in so fully repeating to us these discourses. They are the crowning manifestation by Jesus to his disciples of his "glory," his unique character. Only the incarnate Word could thus intimately speak of his Father; only the incarnate Word could declare that "he that has seen me has seen the Father"; only the incarnate Word could speak of "the Comforter, whom I will send you." As these promises gave a new idea of their Master to the disciples who first heard them—an idea that never ceased to deepen and broaden—so the permanent record of them, it seemed to John, could not but give readers for all time a truer idea of the real character of Jesus Christ.

And now, having finished his instructions to his disciples, Jesus pours out his whole soul to his Father in prayer. This chapter 17 is the most wonderful chapter of the Bible, for by admitting us to the privacy of his communion with his Father, our Lord has taken us into the very holy of holies. This is commonly called "Christ's Intercessory Prayer," and the title is so far justified as this: Jesus does in this prayer make intercession for his disciples, present and to be. But this is to name the prayer from a single element in it, and that not the most important. The chief thing in the prayer is not Christ's concern for his disciples, but Christ's rela-

tion to his Father. His work on earth is finished, he is standing (so to speak) by his open grave, he is in the very article of death, and under these circumstances he solemnly commends to his heavenly Father himself, his work, and his followers. Far more appropriately than to the prayer given by Matthew and Luke, the name of the Lord's Prayer might have been given to this outpouring of our Lord's inmost heart. The other prayer should be called the Disciples' Prayer. It is, of course, hopeless to think of changing a usage that has so rooted itself in Christian literature, but we can at least remember that this is the real Lord's Prayer, and so think of it.

And as to its substance, let us note that it is largely communion with God, soul to soul, heart to heart. It is not mainly petition. Petition has its place in this, as in all prayer, but here its place is distinctly subordinate. Communion, fellowship—that is the essence of prayer. If we come to God only to seek gifts from him, even spiritual gifts, we have not yet learned the nature of true prayer.

Upon the three testimonies of the arrest and trial, the crucifixion, death and burial, and the resurrection, it is not necessary to dwell. The author's purpose is evident in each case; the bearing of Jesus under this supreme test, the proofs of his divine nature that he continually gave, correspond to the general theme and round out the account of the incarnate Word. The words and incidents that "John" alone reports—we may note especially the incident of "the doubting Thomas"—are such as precisely suit his purpose to let the greatness of Christ's character speak for itself. He was right in believing that Jesus is himself the most convincing argument for the truth of Christianity, as generations of readers of this Gospel have discovered and testified.

With chapter 20 the Gospel proper ends, but who would

wish omitted the Epilogue and its personal reminiscences? It is the most touching manifestation of the character of Jesus in the whole book: his unbounded love and mercy, the forgiveness that could restore Peter without rebuke (save one delicately hinted) to his place of primacy and influence among the apostles.

CHAPTER V

THE EPISTLES OF JOHN: THEIR LITERARY CHARACTERISTICS AND CONTENT

NOTHING can be plainer to one who deeply and candidly studies the First Epistle of John than the fact that it is not a letter. It is most unfortunate that this misleading title has become so firmly attached to the document; for, on the one hand, no attempt to change it could have the slightest prospect of success, while, on the other, such a name obscures the real nature of the book and has led to no end of misinterpretation. The writing lacks every peculiarity of letter-writing, as one may see by comparing it with the Epistles of Paul, genuine letters if any letters were ever written. The literary affinities of John's writing are with the Wisdom literature. With this, the uncanonical books as well as the canonical, the author may be fairly presumed to have been well acquainted. These affinities, however, extend only to literary form. In spirit this "epistle" is unmistakably, even aggressively, Christian. The lack of continuity of thought, so perplexing to those who persist in regarding this as epistolary in literary form, becomes appropriate and even characteristic in a composition of the Wisdom order.

This is not put forward as any new discovery. The lack of epistolary features in this writing has always been felt, and has frequently been acknowledged, by Christian scholars who have undertaken to expound it. The difficulty is that they appear to have lacked the courage of their convictions, and could not persuade

themselves to treat the book as they felt it should be treated. For example, Dr. Horatio B. Hackett, one of the greatest exegetes that America has produced, in the notes that he used to dictate to his classes, said: "The ideas in the Epistle are not presented with any strict method, but follow each other with a freedom characteristic of a familiar letter." The candid recognition of fact in the first clause is as clear and characteristic of Doctor Hackett as his inability to break away from traditional conclusions in the second. Bishop Westcott, in his excellent commentary on the book, remarks: "It is extremely difficult to determine with certainty the structure of the Epistle. No single arrangement is able to take account of the complex development of thought which it offers, and of the many connections which exist between its different parts." But after this judicious comment he proceeds to do what he declares to be impossible—he makes an extended "analysis" that purports to show entire continuity of thought.

Doctor Salmond, in the Hastings "Bible Dictionary," quite agrees with these distinguished scholars in both particulars. He says of the book: "It has nothing of the formal structure, the systematic course, the dialectical movement of these (the Pauline Epistles) . . . It takes the form of a succession of ideas which seem to have no logical connection, and which fall only now and then into a connected series. They are delivered, not in the way of reasoned statements, but as a series of reflections and declarations given in meditative, aphoristic fashion." That is excellently said; it goes right to the heart of the matter. And yet, will it be believed that, in the very teeth of this, Doctor Salmond proceeds to give us an elaborate "Order of Thought," which fills two closely printed columns, and extends to nearly two thousand words!

All these and other like inconsistencies would disappear in a moment, if eminent scholars would have the courage to treat the book as they declare that it should be treated. We must set aside from the beginning of our study all notion that this is a letter, and look upon the writing as a tractate, a literary production of the Wisdom type, whose distinguishing mark is not continuity of thought, but the very reverse. In other words, we have here a collection of brief essays or Thoughts, more or less connected through their mutual relations to a general theme. A brief prologue states this theme, and an equally brief epilogue sums up what the writer regards as the chief things established by what he has written. This gives to the collection a quasi-methodical air that it would otherwise not possess.

It would not be correct, however, to say that the book consists of disconnected paragraphs, but the connection of its component parts is rather that of variations on one theme, than the logical nexus that we expect in a letter, still more in a theological discussion. Sometimes the closing sentence of one Thought has obviously suggested the opening sentence of the next; sometimes one paragraph is found to be a development of some idea contained in or germane to a paragraph preceding; sometimes little or no connection between parts can be traced without a too ingenious exegesis; we may even find abrupt and complete transition of thought. Such phrases as "I write unto you," which are not infrequent, and the continual use of endearing address, "little children," "brothers," "beloved," are not at all inconsistent with this view of the literary form of the Epistle. This form of personal appeal is frequent in the Wisdom literature, and is well known to readers of the Proverbs and the Wisdom of Solomon; but the form of address in the Wisdom literature, "my son," has been changed to more

distinctively Christian salutations. There is as little question that the book was written *for* Christians, as that it was not addressed *to* Christians. The Gospel was written to make believers, the Epistle to comfort and establish saints.

The full meaning and significance of this book can be appreciated, it is believed, only as it is interpreted from the point of view above defined. But there is, of course, an alternative theory of the literary characteristics of this writing, and certain German critics have not hesitated to adopt it—namely, to hold that the author attempted to write a letter, and failed for lack of skill. Baur saw in the book an "indefiniteness," a "tendency to repetition," a want of "logical force," that gives the Epistle "a tone of childlike feebleness." It is, in short, precisely such an Epistle as John might have been expected to produce in his dotage. But why, one asks, should we demand that every writing be orderly, logical, definite, and free from repetitions, on pain of being pronounced childish? It is the dotage of criticism that proposes such a critical test. What would be the result if such a canon were applied to literature outside of the books of the New Testament? Were Epictetus and Marcus Aurelius and Pascal in their dotage, and has the world been wrong all these centuries in accepting their writings as belonging to that small collection of literature that is all pure gold? S. G. Lange also found in the writing the "feebleness of old age," but why should we not rather see in such a criticism the feebleness of the critic? The lack of insight, of literary taste and feeling, shown in such criticisms is pitiful rather than blameworthy; and there has been a plentiful sufficiency of just such inept writing in the productions of Germans famous for their biblical scholarship and historical learning. One need have no hesitation in saying that the

student of this Epistle who cannot feel its unique power, cannot discern its vigor, vividness, originality, freshness, and, above all, its spiritual insight, ought by all means to devote himself and his powers to some other pursuit than literary criticism.

Giving to the theory of the literary form and characteristics of the Epistle as above set forth a provisional acceptance, let us study the document in detail.

Prologue. 1 : 1-4

This is strikingly like, and as strikingly different from, the Prologue to the Fourth Gospel. It introduces us at once to the two fundamental ideas of the writer, which he is here announcing, a Person and a Fact. The Person is here, as in the Gospel, the Word, eternal, source of Life. The Fact is the Incarnation or earthly manifestation of this Revealer of the Father, not stated explicitly, as in the Gospel ("the Word was made flesh"), but implicitly ("the life was manifested"). This fact has a threefold attestation: hearing, sight, touch. Thus early the apostle makes plain his antagonism to the form of Gnosticism known as Docetism. Jesus was no phantom, but the Word became man and lived a real human life. To this the writer bears personal testimony. And the object of this testimony and announcement is to bring his readers into fellowship with him, and so into fellowship with God and his Son. In such fellowship is the consummation of the Christian's joy.

The theme of the book is thus plainly stated, and its method foreshadowed. It is to consist of a series of meditations, through which will run these two threads: the new spiritual life that has its source in the eternal Word; and that fellowship with him which is the highest privilege and joy of believers.

1. God is Light. 1 : 5-7

In the first meditation the apostle sums up again his whole message. He is not afraid of repetition; he knows how useful, how indispensable it is to the teacher; but he does not merely repeat, he adds something. His object he has already declared to be the establishing of Christian fellowship on the basis of fellowship with God. But fellowship rests on mutual knowledge, and it is therefore first of all necessary that we should know God. This is the message that makes fellowship possible: God is Light. Light is a higher potency of God's manifestation of himself than Life. But this does not refer primarily to manifestation; it designates the divine essence; it describes what God is, not what God does. He possesses in fullest perfection and intensity that spiritual nature which may be typified to us by Light. In him all goodness, all perfection, dwell; he is absolutely pure and glorious. In verse 7 God is described as not only Light, but as "being in the Light"—that is, he radiates Light, clothes himself with it as a garment. God is therefore self-communicating by his very nature, and imparts himself to man, and man is able to receive him. As flower to the sun, so man made in the divine image instinctively turns to God. And as Light, God is also Life, for light is the fundamental and indispensable condition of our existence. Darkness is the negation of light, and signifies the contrary of all that God is, the sphere of life and conduct undivine, opposed to God.

Revelation of what God is determines man's relations to him. Hence, says the apostle, if we claim fellowship with God, and yet our entire life is in a sphere outside of God, opposed to God, we make a claim patently false and we have no connection with the divine fulness of truth. For truth is not only thought, but action; not

merely speculation, but character. I do, therefore I am. A Christian life is impossible where there is no correspondence between profession and moral action, where faith is disjoined from ethics.

And hence, on the other hand, if we live in the sphere of God's character and influence, two results follow. First, Christian fellowship, a common interest and life among believers. True fellowship with God is here represented as coming through, or at least as being proved by, fellowship with men, our fellow believers in Christ. This first result is a result of relationship with others, but there is another, for life in the Light cannot fail to have its effects on him who lives it—he is cleansed from all sin. Not forgiveness of *sins* merely—that the believer receives at the moment he passes from death to life; that is justification—but cleansing from *sin,* sanctification. The verb used here, *καθαρίζω*, "cleanse," is in the present, not the aorist, and hence does not signify an act performed once for all, as in justification, but a continuous process, little by little, as life in the Light continues. Sanctification is here attributed to the blood of Christ, blood and life being generally convertible terms in the Scriptures. No sanctification is conceivable that is not the effect of Christ's power of life working in the believer who lives in the Light.

2. Our Advocate. 1 : 8 to 2 : 2

The mention of sin leads to this new meditation. A question naturally presents itself: How has he that walks in the Light anything more to do with sin? Can he be a Christian and still sin? May he not, should he not, expect perfection? Is he not free from the law, and may he not assert that sin is an accident of conduct, not a principle of life within him? The question is a perplexing

one, to which the easiest answer is a general denial; and so, the antinomian solves the problem at a stroke: the Christian is freed from the law and cannot sin, for without law there is no transgression. No, says the apostle, this answer is inadmissible. Denial of sin and of the need of cleansing is an evidence that one is not walking in Light, but in darkness. We still *have sin*—a phrase peculiarly Johannine, which distinguishes between the sinful principle and the sinful act, which latter he describes by the verb *sin* or *commit sin*. Denial of sin is not merely falling into error, it is entering on an altogether false and godless course of life. We know the assertion to be false, yet persuade ourselves that it is true, and so we lead ourselves astray and the truth cannot be in us as an informing and transforming power. Without consciousness of sin, there cannot be even the beginning of the life of truth, much less continuance in it.

If sin thus besets us (cf. Heb. 12 : 1, "the closely clinging sin"), how shall we be rid of it and of its consequences? By confession, says the apostle. But confession does not relate to sin, rather to sins. The denial is made in the abstract, but the confession is to be made in the concrete; the specific, overt acts of transgression are to be acknowledged, openly, before all men. We are indeed conscious of sin, but we cannot successfully contend against it as a principle or state; we can only oppose its manifestation in specific cases. Hence we can gain deliverance from sin only through forgiveness of sins. This forgiveness is rooted in the character of God; it is because he is faithful to his promises and righteous that he will not only forgive (that is, remit the consequences of our sins, as a debt owed him), but will in addition cleanse us from everything that is not in accord with his own character. Both the last verbs are in the aorist; this may be simply the aorist of completed action, the writer look-

ing forward to the end; or it may have been the apostle's thought that, as the sins confessed are specific, so are the forgiveness and the cleansing.

But a man may recognize the true character and permanence of sin, and yet maintain that he has not sinned. Pelagius taught that some men keep the law of God perfectly and are saved by their obedience. Not so, says the apostle. Such denial of sin is blasphemous; by it we would degrade God, if that were possible, from the realm of truth into that of falsehood, since we proclaim that he has dealt falsely with all men in treating them all as sinners. The whole of God's revelation assumes sin as a premise, implies that normal relations between God and man have been interrupted. But for this there would have been no need of God's Son coming into the world. By such denial of the thing fundamental in revelation, all possible fellowship with God is destroyed, and his words, as spirit and life, a power laying fast hold on men and transforming them, have no place in our hearts.

I am writing these things to you, continues the apostle, that you may not sin at all (the verb denotes the single act, not the state). He is not merely warning them against the danger of converting his teaching about forgiveness into license for continuance in sin, but is rather aiming to produce in them the completeness of life in the Light. In spite of abiding sinfulness of nature, their purpose should be not to fall into specific acts of transgression. This is the double goal: cleansing from sin and freedom from sins. Yet it may happen that the Christian will be carried into sins that contradict the tenor of his life; it will be possible therefore to say of him, *ἥμαρτε*, "he sinned," but not *ἁμαρτάνει*, "he lives in sin." If this has happened to him who is walking in the Light, let him not despair, for we (note the sig-

nificant change of pronoun, not the sinner only, but all Christians) have an Advocate, Counselor, Helper, with the Father. This word Paraclete is the same used by Jesus of the Holy Spirit (John 14 : 16, etc.), but this is not inconsistent with its use here, for everywhere in the New Testament the Holy Spirit is the Spirit of Jesus Christ. Both the humanity and the deity of the Mediator are here recognized in the double name. Two conditions of successful mediatorship are implied by the apostle, both of which were fulfilled in Jesus Christ: (1) He was fitted for his mediatorial office and work by his character—he is the "righteous" one (corresponding to the "righteous" God of 1 : 9) who has accomplished perfectly all that is revealed to us of the Father's nature; (2) the case advocated must be in conformity with the divine righteousness. This was accomplished by his taking away our unrighteousness. He is himself a propitiation or means of reconciliation with God, in behalf of the sins of all men. He is the high-priestly offering through which sin is expiated. And this expiation is not merely in behalf of Christians, but of the "whole world"—words that have the broadest possible meaning, which it is not possible to restrict by any honest exegesis. If the propitiation does not in fact effect the salvation of all men, the failure is not due to the extent of the propitiation—that is sufficient in worth and dignity to secure the salvation of every man that comes into this world.

3. Obedience the Test of Love. 2 : 3-6

The apostle's general object is to make known the Word, that men may be brought into fellowship with him. He has just declared the remedy for sin, and now proceeds to point out the signs of its efficacy. How are men to be sure that they know God as Light and Jesus

Christ as Advocate and propitiation? What evidence can they give to others that they possess such knowledge? Mere profession is nothing. We perceive that men know God by this test: they possess character like God's. Knowledge no less than fellowship produces assimilation of character, and so tends to manifest itself in conduct that accords with God's nature. For the commandments are the expression of what God is, and what we must be if we are in fellowship with God, who is Light. To profess fellowship with him and yet not keep his commandments is not only obvious falsehood—there is no correspondence of word to fact—but shows that the whole character is false. Truth is in a man when it is an active principle, regulating his thought and action—this cannot be said of the man whose conduct contradicts his profession. In any man who keeps God's word, not his commandments merely, but the spirit of the law as well as the letter—the love of God has been perfected, because love is the fulfilling of the law. The truth is not merely in him, but has reached its consummation—love is perfect, because obedience is complete. This is true, whether "love of God" is objective or subjective genitive, whether it means the love that God shows us, or the love of which God is the object, or has the still larger sense of the love that is characteristic of God. This divine character in us is not only the proof to others that we love God, and are walking in the Light, but is the test by which we know ourselves to be united to him. It follows, therefore, that he who professes to abide in God, to be in full and permanent fellowship with him, must live the Christ-life, not as a necessity laid upon him, but as an obligation that he has voluntarily assumed. Not the mere semblance, but the reality, of godliness must be his. This imitation of Christ is the infallible mark of the Christian—that we follow the Christ-pattern in a

life of humiliation, suffering, sacrifice, is proof that we are in union with him.

4. A Commandment New and Old. 2 : 7-11

The mention of the love of God naturally suggests brotherly love. The apostle puts his teaching into a paradox. The commandment is new or old according to the point of view. Brotherly love is no new commandment, because from the beginning of proclaiming the gospel, the word of God to man, love has been the law of life. The gospel is nothing else than a message of love from God, and its end is to make men love God and their fellows. On the other hand, Jesus himself calls the commandment a new one, because it was given by him in a new form and with a new sanction, "Love one another as I have loved you." This was a new and stronger incentive to brotherly love; resting on this foundation and enforced by this example, it was indeed a new commandment. While this duty was enjoined by the gospel from the first, the words and works of Christ have become better understood, and so the commandment has been found in more complete accord than was at first perceived with the facts of Christ's life on the one hand, and with the facts of Christian experience on the other.

This love of our fellows, perceived to be characteristic of their Master, must be realized in his followers. It has been brought into the world only through the example of Christ, and it can be attained by us only through fellowship with him. The paradox is shown to be justified by the change that has been produced through the proclaiming of the gospel of love: Because the power of evil has been broken—it has not yet passed away, but is now in the act of passing, is being drawn aside as a curtain—and the genuine light is shining, the kingdom of

God, the reign of righteousness, has begun to triumph. But whether a man is still in the darkness or the light, whether he really belongs to the kingdom of God or the kingdom of Satan, is a matter about which he may deceive himself. It is in vain for one who hates his brother—not his neighbor, merely, but a fellow Christian—to profess himself a member of Christ's kingdom. His moral condition is the exact opposite of that which he claims, and doubtless sincerely believes, to be his. On the other hand, he that loves his brother is not merely in the kingdom of God, but abides there in a condition of stability and certitude. His love is not the cause of his fellowship with God, but the consequence and proof of that fellowship. He will never cause others to fall—on the contrary, his character will be an inspiration and help to them—but lack of love is a prolific source of offenses.

Finally, love clarifies the vision, while hate blinds the eyes. To see the truth, light and love are necessary; hatred means loss of the very faculty of seeing, and the life of the hater is one continual stumbling in the dark.

5. The Writer's Purpose. 2 : 12-14

The apostle now states in a different form his purpose in writing these meditations. He puts his thought into six terse sentences, rhythmical in their balanced form—Hebrew poetry, in short—and these naturally fall into two triads. He first addresses all his readers by the affectionate title, "little children," and declares that he is not teaching the first principles of the Christian faith, for he is writing to those whose sins are forgiven, and know the ground of that forgiveness to be what Christ has done. They have therefore already made considerable progress in the faith, and he is desirous to lead them to maturity. (Cf. Heb. 6 : 1.) They have already experienced in part

the word of God, they have known something of the blessedness of fellowship with Christ; he purposes exhorting them to continuance in the faith, to attainment of nobler heights of Christian character. He then addresses the two classes into which they may be divided—fathers and youths, the men of experience and the men of action, thinkers and soldiers. Christians are indeed one in the experience of the forgiveness of sins, but their other experiences differ largely with their ages and circumstances. The fathers, or elders, the more mature and thoughtful Christians, have learned to know Christ, him who has existed from the beginning. This knowledge is conceived as the fruit of past experience and still abiding, not as a process now continuing—the verb is aorist, not present. The young men, the possessors of soldierly qualities, vigor and bravery, have conquered the Evil One, the prince of the realm of darkness—not that their victory is in fact complete, but it may be so regarded, in view of what they are and of what they have already accomplished.

The second triad is a repetition of the first, but with some significant, if slight, modifications. The most striking of these is perhaps the change from "I am writing" to "I have written," as if the apostle would have said, "I am writing to you, yes, I assert it again, that it is for these reasons." The general address is also slightly changed, and becomes "little ones," instead of "little children," but more important is the change of reason: I have written to you on the ground of your Christian character and experience, because you have learned to know the Father. They manifest this knowledge by correspondence of character to profession, by exhibition of brotherly love. There is no change in the address to "fathers," but a significant addition to the words spoken to young men: "because you are strong" (that is, they are well qualified for active and aggressive service) "and

God's word abides in you," so that they are in contact with the source of strength—in these two facts is to be found the certainty of their victory.

6. Love of the World. 2 : 15-17

The apostle has given his new-old commandment; he now adds another. "Love not" is as important as "love." Love determines character; love discloses character; hence the object of love is all-important. Love of the world and love of the Father are absolutely incompatible, for the world is everything that God is not. The "darkness" of 1 : 5, 6 and 2 : 9, 11 is the evil principle, the world is the sphere of its working—both are God's antithesis. Note the emphasis achieved through the order of the Greek words: "If any one love the world, there exists not [whatever he may say] the love of the Father in him." All fellowship with God is necessarily destroyed by this love, and the love of which God is both source and object cannot animate and inspire one whose moving principle is love of the world. Because in moral and spiritual things, as well as in physical, no stream rises higher than its source. The things in the world, all that constitute it what it is, do not come from God, and hence cannot lead men to God, but keep them in bondage to the world. The desires that have their source in the flesh, and find their satisfaction in physical pleasure; the desires whose gratification constitutes the higher mental pleasures: unregulated mental activity, unrestrained intellectual curiosity; the thousand vices, whether physical or mental, that are rooted in self-assertion, arrogance, pride—these are the "things that are in the world" and make the love of it incompatible with the love of God. Not only so, but the love of the world is as different from the love of God in its end as in its

source. The world, the order of things opposed to God, is passing away—like a screen or curtain that hides God from men, it is pushed aside, and those whose love has made them a part of it must vanish also. Only in harmony with God, in fellowship with God, practically evidenced by the doing of his will, is there assurance of permanence. The world is transitory, God is unchanging and eternal. He that does his will, he only, abides forever.

7. Antichrist. 2 : 18-28

And now the apostle speaks a word of solemn warning to his readers. The "last hour" is at hand—not necessarily the immediate end of all things, the consummation of the age and the final judgment, but a critical period, a time of change and sifting. This is proved by the divisions among Christians themselves, and the consequent temptations to desert the faith and break off fellowship with God. "My little ones," says the writer, addressing his readers with the double authority of age and experience, you have heard that the "last hour" will be preceded by the coming of Antichrist—not merely an opponent of Christ, but one who takes the place of Christ, becomes his opponent by assuming his guise. Antichrist is therefore he whose character is the negation of all for which the name of Christ stands. But already there are among us many manifestations of this Antichrist; those who, like Judas, have been numbered among the disciples of Christ, and for a time were indistinguishable from them, but were never in real union with Christ, and so were never truly of us. If they had ever been really of our fellowship they would have continued with us—their apostasy shows that their fellowship was but a sham. Now their masks have fallen, and they stand revealed in their true characters; and by this dis-

closure they are shorn of the greater part of their power for evil. But you are not like them, for to you the Holy Spirit has been given and you have a special gift of discernment. This is why I have written to you, because you understand the truth and know the absolute contrariety between falsehood and truth. And who is the liar above all others, if not he who denies that Jesus is the Messiah? It cannot be doubted that here John refers not to the Jew, but to the Gnostic, who affirmed that the æon Christ descended on Jesus at his baptism and left him before the passion, and so denied the indissoluble union of the divine and human in the one personality of Jesus Christ. This, says the apostle, is to be Antichrist, for to deny the incarnation leads inevitably to a denial of the eternal oneness of the Father and the Son.

This is no mere abstract dogmatic disputation, but a most practical matter: since God has fully revealed himself in Christ, and in him alone, one who refuses to acknowledge Christ as the Son of God of necessity loses knowledge of the Father, even though he professes to revere him. Conversely, such is the eternal and essential unity and mutual indwelling of Father and Son, that he who acknowledges the Son is thereby brought into vital relations with the Father. Therefore, guard yourselves from every declension from the truth; hold fast the teaching you have had from the beginning, and you will as a natural and inevitable result abide in fellowship with the Son, and therefore with the Father. And this fellowship, this vital relation to God through his Son, is the promise that he has himself given you—this is life eternal, the final scope of Christ's redemptive work, the consummation of the Christian faith.

I have written these things, the apostle concludes, as a warning against those whose aim is to lead you away from the truth, away from God. But you do not need a

human teacher, you have only to listen to the Holy Spirit that has been given you, to learn what is true and what is false, and by holding fast to his teaching you shall continue in the divine life and fellowship. So then, in the face of all enemies and temptations, constantly endeavor to maintain your fellowship with God, in order that, when Christ shall come again, we may have the boldness of those who are friends of the Judge, and not the shame of those who are consciously under his condemnation.

8. The Character of God's Children. 2 : 29 to 3 : 12

The writer proceeds to contrast with those whom he has described in the foregoing section—the Pseudo-Christians, the Antichrists—the genuine Christian. There is but one test by which he may be known: Character. A single act may mean little, but he who lives a life of righteousness has been begotten by the righteous God. His righteousness does not make him a child of God, it is the consequence of his sonship. This is the only undeceptive mark by which a Christian may test himself or others. The amazing love that the Father has bestowed on us is manifest in the fact that we are called children of God; and this is not a mere name, this is really our character. The world does not recognize this character in us, because the world has failed to recognize God, whether as made known in creation or through his Son. We are now, already, children of God, and while we do not fully know what we shall become, we do know this: We shall be like Christ. The day of his full manifestation approaches, when we shall see him as he is; and in consequence of that beatific vision of the glory of God in Christ we shall reflect his glory, we shall be transformed into his likeness. And every man who, with firm trust in God, looks forward to becoming

like Christ must strive to be like him now—he will discipline and train himself to a life of holiness and avoid everything that pollutes. The character of sonship has been divinely bestowed on the Christian, but he will earnestly desire to make the ethical relation correspond to the spiritual fact, and the moral habit of a man is not the mere gift of God, but depends also on his personal cooperation in righteous conduct.

Sin is in its very nature irreconcilable with the Christian life, for all sin is violation of the divine law. The very reason of the incarnation and the redemptive work of Christ was to deliver man from sin, not from punishment merely; and Christ could do this, because he was himself sinless. No one can have fellowship with him and continue in sin (note the force of the present tense in this and the other verses of this section); the very fact that a man continues in sin proves that he has not comprehended Christ's mission or come into real fellowship with him. For really to see Christ, truly to know him, is to become partaker of his nature and to be changed into his image.

Let nobody deceive you about this: He that lives a life of righteousness is like him who is the source of righteousness, he has the mark of the divine sonship; but he that lives a life of sin is the child of the devil, who is the source of all evil. But the Son of God came into the world for the express purpose of destroying the devil's works, that is, to take away sin. Every child of God has a divine germ within him, the permanent principle of a new life, and therefore he does not continue in sin. He may commit sins, isolated acts that are contrary to the whole tendency of his character, but to live a life of conscious and deliberate sin is for him a moral impossibility. God's children may therefore be distinguished from the devil's by this simple test: No man who does

not live a life of righteousness and love his brother is of God. And for this reason: The whole aim of the gospel is to create and develop love—this is its first message, this is the meaning of Christ's entire life. Take warning from the example of Cain, who showed himself to be of the devil because he hated his brother and slew him. The secret of his crime was that he hated righteousness, knowing his own works to be evil, while his brother's were righteous. By his sin, then, Cain preaches the duty of brotherly love.

9. Love, the Badge of the New Life. 3 : 13-24

The mention of Cain and his hatred suggests a further development of the thought. It ought not to astonish Christians that the world hates them; on the contrary, this is precisely what they should expect. Only the world can hate. Hatred is characteristic of the world, because the world is spiritually dead. On the other hand, love is the sign that we have experienced the change from death to life. Conversely, he that hates his brother shows by that very fact that he is not a Christian, but is still in a state of spiritual death. Hatred is the sinful inward state of which murder is merely the formal outward expression. So our Lord taught in the Sermon on the Mount; so the apostle teaches here. Such a state is incompatible with love and life, which are convertible terms, though not precisely identical ideas, with the apostle. "Life" in his writings always means something other and higher than mere existence, and "eternal life" is much more than existence prolonged forever—"eternal" connotes an idea of ethical quality rather than of duration. Eternal life is life of the highest type, fulfilment of the loftiest ideal and purpose of being, the realizing of all the powers and possibilities of our nature.

How can the man that hates have this life? But if love is the mark of the Christian, what is the test or standard of love? The love of him who first revealed what love really is, what it really means—that love seeks not to receive, but to give; not to be blessed, but to bless; that love means unselfishness, love means sacrifice. We love because Christ taught us that, and because he has taught us we count it our joy and privilege to repeat his self-sacrifice. Except a man renounce self and take up his cross and follow Christ, he cannot be his disciple.

This is a lofty ideal, but what relation has it to daily duty? Few are called to die for Christ, but all are called to live for him. There is a test of discipleship that lies nearer at hand than the cross, and is not less searching and decisive. Here is our suffering brother—"the poor ye have always with you"—and he who loves self better than his brother, he who has the ability but not the will to relieve his brother's distress, gives no indication that he understands what God's love means. It is not the indwelling and all-controlling principle of his life. Here is a practical test. We are in danger of hypocrisy; let us strive to avoid the mere semblance of love, the making of empty professions, the glib use of unmeaning phrases; let us beware even of evanescent emotions; it is deeds that count, and these are the true test of our love.

The necessity of love and its pattern or standard having been thus discussed, the writer goes on to consider its fruit, confidence. Here the thought is somewhat obscurely expressed, and while we are in no doubt as to the general meaning, the exact thing said is not easy to determine. The apostle seems to say that confidence born of love assures us against the condemnation that our own moral nature pronounces against us; and this is only the feeble echo of God's condemnation, which is the mightier in that it springs from perfect knowledge;

so that, apart from our sense of fellowship with him we should have no hope. Or, the meaning may be, as Bishop Westcott suggests: "The sense within us of a sincere love of the brethren, which is the sign of God's presence with us, will enable us to stay the accusations of conscience, whatever they may be, because God, who gives us his love, and so blesses us with his fellowship, is greater than our heart; and he, having perfect knowledge, forgives us all on which the heart sadly dwells."

Furthermore, because of this sense of fellowship with God and the assurance against condemnation, our confidence finds expression in prayer, which is always answered. At first thought, this statement of the apostle seems unqualified, and contradictory of our frequent experience, that we do not receive what we ask. But this is because our asking is not in accordance with the principle that the apostle adds: We receive of him whatever we ask, because we are ever seeking to know and do the will of God. It is prayer offered by one who is in harmony with the will of God that is always answered, and such prayer cannot fail to receive its answer. And do we ask what it is to do the will of God? to "keep his commandments?" They are summed up in one word: That we trust his Son, Jesus Christ, and love one another. This is the Christian version of the summary of the Jewish law: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Again we see that love is the fulfilling of the law. Obedience to this law is at once the condition and the test of a life of fellowship with God.

10. The Test of the Spirit. 3 : 24 to 4 : 6

Thus far the apostle has had much to say of the Father and the Son, but he has not even mentioned the

Spirit; he now proceeds to speak of the relation of the Spirit to the Christian. We know, he says, that we have fellowship with God, because he has given us of his Spirit. But how shall we be certain that we have this indwelling Spirit? Caution is surely necessary, for not everything that seems or professes to be of the Spirit of God really comes from that source. Many spiritual forces are active among men; many profess to teach under the authority of the Spirit; but some spirits are lying spirits, some prophets are false prophets. These we should not receive without question, but we should test them and discriminate. One test was especially appropriate for those to whom John wrote. Gnosticism, in the peculiar form of Docetism, was already rife. The Docetists denied that Jesus of Nazareth was a real man, but only God in the appearance of a man. God, said they, could not become united to human nature, and certainly God could not have suffered on the cross—it was but a phantom that went about among men as Jesus, and all that was divine withdrew into heaven before the crucifixion. With the best of motives, possibly, these teachers were taking out of Christianity all that made it valuable to the world. Therefore John makes the test of the spirits the confession that Jesus has come in the flesh, was a real man and no phantasm, for no man can make that confession but by the Spirit of God.

The Fourth Gospel is the Gospel of the Incarnation, and this "epistle" makes the incarnation the central fact to a Christian, confession of which is the strongest proof of the Spirit's presence and power. The test of Antichrist was confession of a vital truth: Jesus is Son of God; the test of spirits is confession of a vital fact: Jesus is God manifest in the flesh. He who refuses this confession denies the characteristic thing in Christianity, the true union of God and man in the person

of Jesus Christ, which alone makes possible and authenticates our fellowship with God. This is to be of Antichrist, rather than of God, to be partaker in spirit and purpose with God's greatest opponent. This test suggested by John is as applicable to our day as to his; denial of the incarnation is rife amongst us also, and now, as then, it is a denial of all that is worthful in Christianity.

In this conflict between spirits good and bad, between teachings true and false, Christians must engage, because they are in the world where the conflict rages; but their victory is so certain, because of the power of Him who dwells within them, that it is stated by the writer in the present tense, as a thing already fully accomplished. The apostle's thought probably is, that by the fact of Christians' turning away from error and bearing testimony to the truth, they have already been successful and have conquered Antichrist. The apostle marks off, by a sharp antithesis, those in whom God dwells and makes victorious from "the world," the present moral order, in its separation from and hostility to God. The false teachers are of the world, and their teaching has the characteristics of this ungodly social order. Men listen to them gladly, because the teaching agrees with their own evil character. Here is the contrast: The world listens to the false teachers because they reproduce its own thoughts; but those who are in harmony with God listen to those who speak of the things of God. Men accept or reject the divine message according to their character, and the preaching of the gospel is necessarily a sifting, a judgment. The desire for the truth and acceptance of the truth come from the Spirit of Truth; and rejection of the truth proves the working of the spirit of error. All judgment is self-judgment; a man affords an infallible index to his character by what he approves and what he condemns.

II. God is Love. 4 : 7-21

In several meditations the apostle has considered various aspects of the conflict between truth and falsehood; he has warned Christians against Antichrist and the spirit of Antichrist; he now turns to consider the Christian life, its distinguishing badge, the source of its power, its ground of assurance.

The badge of the Christian society is love, which has its source in God himself, whose inmost nature is love. Our love of the brethren is only the reflection—only the faint reflection—of the divine love in us. The very fact that one loves is proof that new life has been imparted to him by God, that he is partaker of the divine nature; and the absence of love proves that a man has no real knowledge of God, no likeness to his nature, no sympathy with his purposes. For all knowledge is grounded in spiritual likeness to the one known; knowledge of God presupposes possession of the divine character. God's nature is love. Love is the self-imparting faculty. Because God is love, he desires to impart himself, the fulness of all goodness, to his creatures. In our case God has demonstrated the character of his love in the incarnation and the atonement—in the supreme self-sacrifice of giving his Son to impart life to us. Thus the mission of God's Son has become a power of God working in us. We should never have loved God but for this revelation of himself; but now that we know what he is, now that we appreciate what the gift of his Son meant to him and means to us, an overwhelming obligation rests on us to imitate his love. The love of God becomes the Christian's constraining motive; it is his energizing power.

But note carefully: the apostle does not draw from this the conclusion that we might expect. He does not

say, "we ought also to love God," but "we also ought to love one another." The former inference we may be trusted to draw for ourselves, the latter we are in danger of overlooking or forgetting, and therefore the apostle lays special stress on it. It is, in fact, a vital thing, for it is the only possible proof that we possess the Christian character and are living the life of fellowship with God. God is spirit; we have no actual vision of him; we must know him through the spirit and in the spirit. How then can we know, how can we prove to others, that we are in genuine fellowship with him? The manifestation of love to our brother, says the apostle, proves that we do know God, that he dwells within us, and that the divine love in its completest form is ours. The perfection of love in the believer results in the perfection of the believer in love; the latter can be seen and recognized, and thence the former can be safely inferred. Besides this objective test, there is a test subjective: for himself the believer is conscious that the divine indwelling is a fact, because he knows that the love filling his heart is not native to himself, but can be inspired only by the Spirit of God.

In saying these things, the apostle is testifying, not for himself alone, but for the Christian society as a whole, for the church of Christ. What the immediate disciples beheld in the flesh, Christian disciples will behold by faith through all ages; and therefore whosoever shall confess that Jesus is the Son of God will enjoy the life of fellowship with God, because only love can prompt that confession. That love we have already perceived and partly realized, but we are far from having exhausted its meaning; we wait confidently for a more complete unfolding of its significance.

That God is love is the ground of our redemption, and source of our new life and knowledge; it is also the

ground of inward peace. To abide in God's love is to share his nature, to know ourselves as possessing a Christlike character, even in this un-Christlike world. Therefore we feel only unhesitating confidence, perfect assurance, when we think of that supreme test, the day of final judgment; for what partakes of Christ's nature cannot fall under God's condemnation. We might feel fear were it not for love, but love and fear are incompatible. Fear means lack of fellowship, implies want of harmony, carries with it the idea of punishment, and there can be punishment only for disobedience. Those who love may yet fear, because their love is imperfect; but perfect love means perfect harmony, perfect obedience, and so excludes the very possibility of fear. Bengel states the progress of the soul, in its relations to fear and love, thus: *Varius hominum status: Sine timore et amore; cum timore sine amore; cum timore et amore; sine timore cum amore*—which loses some of its point and all its assonance in English: "These are the varied conditions of men: without fear or love; with fear, without love; with fear and love; without fear, with love."

It is true that men give us little encouragement to love them, but God loved us while we still hated him, and by that love won us to himself and to love. This is why we love those who do not seem to wish or appreciate our love. And if we really love God we shall do this, for this is what he commands; and to say that we love God while not obeying him is absurd. Love that expresses itself in words only is not love; genuine love impels to action; real love demands an object on which to expend itself. And so, if we cannot love that which is visible, like ourselves—namely, our brother, who is also a child of the same Father, and has in him something of the divine image—how can we expect our professions of love to a far-off, unseen God to be believed? It is im-

possible that such professions should be true—our conduct gives the lie to our words. He that loves God must love his brother; the test is as inexorable as it is obvious.

12. The Victory of Faith. 5 : 1-5

Not content with what he has hitherto said about love of the brother, the apostle goes more deeply into the matter and discusses the foundations of Christian brotherhood. And here we have the first full and explicit mention of faith as the means by which we attain the new life. Up to this point the writer has spoken only of the love that the new life produces and the confession that love prompts. As love brings life, love will necessarily accompany that life; and if we love Him who is the source of our life, we shall inevitably love all that share that life. As the apostle has said before, brotherly love is the proof of the love of God—indeed, the only proof of it.

Brotherhood is founded on the vital relation with God into which we have come by faith in Jesus Christ, his Son. We are all brothers, because we have one divine Father. That we should love our brother is not, therefore, an arbitrary command, but a moral necessity. This seems like an inversion of the logic expected, but it is evident that any genuine love of God will result in obedience to him, and he has commanded us to love our brother. Hence, it is equally true to say, "We love God because we love our brother," and "We love our brother because we love God."

The brotherly love of which the apostle speaks is something different from and superior to natural affection; it is spiritual, and of everything in the spiritual realm love of God is the necessary and final norm. And here let us not fail to note again the force of the present

tense, in the τηρῶμεν, " we keep," of verse 3. The present tense always expresses continuous action, therefore the thought here is not the mere keeping of the commandments (the aorist would have sufficed for that), but the unflagging and vigilant endeavor to do the will of God. The commandments are not grievous, they are no despotic enactments whose crushing weight is destructive of all spontaneity and freedom in love and service, as consideration of their character will show. They are hard only to him that resists them, whose will is in opposition to the divine will; and so only to the Christian, and through divine grace, do they become easy—" my yoke is easy and my burden light." The proof that they are not grievous to the believer is that every one who has become partaker of the divine life is conquering the world. His victory is not yet complete, the battle is still on, but he is conquering. All the powers that oppose God and the progress of his kingdom are yielding, and there is no doubt of their final and complete defeat. That which makes the conquest certain is faith. To " believe " in Christ as Son of God is with perfect trust to commit oneself to him forever, and thus to become one with him in the victory he has already won over death and sin, a victory that is moving toward its final consummation. Only he who has such faith is conquering or can conquer the world.

13. The Three Witnesses. 5 : 6-13

The Christian is gaining the victory over the world by faith in Jesus Christ and confession of him as Son of God. The apostle now considers the testimony or evidence on which such faith and confession are grounded, and by which they are justified. And here it is worth while to consider the remarkable prominence of this idea

of "testimony" throughout the Johannine writings. The Gospel introduces the idea in the Prologue, goes on with the testimony of the Baptist, gives continual testimonies throughout the public ministry of Jesus, and ends with the testimony of the evangelist himself. The entire Apocalypse, from 1 : 2 to chapter 22, is treated from this point of view; every vision is begun with the words, "And I saw." This "Epistle" begins with the testimony of the apostle to what he had himself seen, and ends with that of God himself.

As grounds of certitude, we have now given, first, the historical evidence afforded by the life and death of Jesus Christ. He was shown to be the Christ by water and blood; these revealed the nature of his work as Redeemer. In that day a fountain was opened to the house of David and to the inhabitants of Jerusalem not only, but to the whole world, for sin and for uncleanness. The water and the blood must represent some divine act, or some divine institution, which testifies to the mission of Christ. They must be at once the pledge of his sonship and the means by which he was constituted the world's Redeemer. There can be little doubt that John sees, and means us to see, in this "healing flood" the symbols of life and death, atonement and regeneration, the double pledge for man's redemption and the forgiveness of his sins. The propitiation for our sins wrought by Christ's death is symbolized by the blood; the new life cleansed from sin that comes to us through him is signified by the water. The emphatic repetition, "not in the water only, but in the water and the blood," probably indicates that the apostle had in mind an error, early prevalent in the church, that the Spirit of God descended on Jesus at his baptism and made him Son of God, but left him before his passion, so that a mere man died on the cross.

We have also, says the apostle, the testimony of the Spirit, because he is Truth, and cannot but testify concerning the mission and work of Christ. The writer does not here pause to discuss the content of this testimony, or the way in which it is given, or the person to whom the Spirit testifies. He has spoken with sufficient fulness on these points before, and now another thought causes him to hasten onward. We have in reality three witnesses, he says, the Spirit, the water, and the blood—the inward spiritual assurance and the double historical attestation. This fulness of evidence warrants our certainty concerning that which the three witnesses with one voice affirm. "These three are for the one" is not a statement of their mere unanimity, but means that their independent testimonies converge on the one gospel of Christ. Two witnesses were, under both Roman and Jewish law, sufficient to establish a fact, but here are three; and these three are living, continuous witnesses, as is implied in the present participle, *μαρτυροῦντες*.

From the character of the witnesses and their testimony, the apostle passes to consider its effectiveness. It is first of all a divine testimony. God himself has testified concerning his Son, and if we receive human testimony as credible, how much more is that of God to be accepted as credible, authoritative, and convincing. The apostle may here refer to the audible voice in which God several times attested the divine mission of Christ, according to the Gospels; or he may mean that God testified through the water and blood. Secondly, there is a human witness, the consciousness that the believer has the presence and testimony of the Spirit. No one who has experienced the regenerating power of the Spirit can have any doubt of the divine mission and nature of Christ. Unbelief is essentially denial of the testimony of God—in effect an accusation that he is false and untrustworthy

in his dealings with men. Above all, we have the witness of the eternal life, a life of union with the Son of God, its sole source. To impart this life was the object for which Christ came, and the fact that we possess this life is the supreme evidence that his coming was not in vain. To establish the certainty of this in the hearts of believers, the apostle declares, is the object of his writing these meditations.

14. Prayer. 5 : 14-17

If this certainty of fellowship with God through his Son becomes established in us, we shall be in perfect harmony with God's will. Therefore we shall have boldness with him, knowing that all our petitions will be heard—and not merely heard, for our confidence is so great that we shall regard as already ours whatever we ask, because the believer will not make his own any desire contrary to the will of God. The believer's characteristic use of this freedom of access to God in prayer will not be in petitions for himself, but in intercessions for others—he will pray for his brother man whom he sees falling into sin. This is the highest expression of that brotherly love to which the apostle has been continually exhorting. But it seems to be taught plainly that there is a kind of sinning for which it would be vain to pray, for which believers would have no desire to pray. The distinction is between "sin unto death" and a "sin not unto death," and it is clearly implied that the believer can recognize and distinguish between them, else he would not decline to pray for the latter. The apostle does not further define either sin, perhaps because exact definition is impossible. Certainly the distinction that the church early came to make between "mortal" and "venial" sins has no justification here. "Death" must have here, as so often in the Scriptures, a spiritual

meaning, not the physical. "A sin unto death" therefore must be, not some specific and horribly wicked transgression, but any form of sinning that totally separates one from Christ. Nothing can be meant but such sin as proves that the sinner has finally and irrevocably turned away from Christ, the sole source of life and fellowship with God, and thereby placed himself beyond the pale of prayer or any good influence. He has hardened his heart against God and chosen death rather than life. No man's case is hopeless, whatever sins he has committed, until he has said with Satan, "Evil, be thou my good," until he sins from the pure love of sinning. For such it will be vain to pray. There is sin, however, that falls short of this, and all unrighteousness is to be reprehended and renounced. From such sin we are to pray that our brother may be delivered, and this prayer, being according to the will of God, will be granted. The lesson is, therefore, to pray more frequently and earnestly and with more confident assurance for our brother's deliverance from sin.

Epilogue

In three closing sentences, the apostle sums up the grounds of Christian assurance—the things that we do not merely believe, but know, because they are incontestable facts of experience.

We know that the new life and sin are incompatible, and that whoever has received the new life from God hates sin, does not habitually do that which is sinful, scrupulously guards his conduct, and is free from the bondage in which the Evil One once held him.

We know that the source of our life is God, and that human society is wholly under the dominion of the Evil One; he has more than "laid hold" on it; it "lies in" him, he has such perfect possession that he who says

" world " says " devil." John was speaking of the Roman world, as he knew it, but is even a so-called Christian nation much better?

We know that the Son of God has come, that his mission and work is a permanent fact, and that he has endowed us with the power of discerning truth. And the ground of that discernment is, that we are in fellowship with Jesus Christ, who is Truth and Life.

The apostle adds a last warning, both affectionate and solemn: " Guard yourselves from idols "—not the mere images of false gods, but from all thoughts, ideals, teachings, innumerable inducements on every side, that will lead the believer to turn from faith in Jesus Christ and give his faith and love and service to false objects of devotion. It is the fitting end to these deeply spiritual meditations.

The Second and Third Epistles of John demand no extended treatment. They differ from the First, in being really epistolary in form, but their ideas and style are the same. So great is this similarity that there is practically no dissent from the opinion that they are by the author of the First Epistle. The only serious alternative is that they are the work of a later writer, who imitated so successfully the style and thought of the First Epistle as to deceive generations of Christians; but no adequate motive for such a forgery has ever been suggested. Neither of the Epistles, nor both combined, can be said to make the arguments and conclusions based on the First Epistle stronger or weaker. They are so brief and uncomplex that to summarize their content would be waste labor—it is enough to refer the reader to the translation in Part II.

CHAPTER VI

THE JOHANNINE PROBLEM: THE EXTERNAL TESTIMONY

I

FOR three generations the New Testament has suffered many things because of the critics. No book has been exempt, but perhaps the worst has befallen those writings that had been ascribed by the unbroken tradition of Christendom to the apostle John. Since the days of Baur it has been stoutly maintained that the Fourth Gospel cannot be Johannine. With that Gospel, the Epistles were also denied to be the work of the apostle. For a time it was conceded that John the apostle might be accepted as the author of the Apocalypse, but criticism has now resolved that book into numerous fragments, and concluded that though the book may have had an editor, it had, properly speaking, no author.

These conclusions, so completely contradicting and overturning what had been unquestioningly believed for centuries, have been professedly attained by rigid application of the scientific method to study of New Testament texts. To question these conclusions is, in the judgment of many, to expose oneself to the imputation of ignorance or incompetence. Such is the glamor that a succession of German critics have been able to cast about the whole subject, that for a long time hardly a competent scholar has ventured to raise his voice in opposition to this verdict or challenge its validity. Sir William Ramsay has, indeed, with courage and learning worthy of all praise, come to the rescue of Luke, and has

so triumphantly vindicated the good physician's authorship of the Third Gospel and the Acts that Harnack has accepted this view and abandoned his own earlier denial of the Lucan authorship of these writings. It is worthy of remark, however, that Harnack has not as yet been convinced by Ramsay's equally complete vindication of Luke's accuracy and trustworthiness as a historian. But while Luke has thus been defended, John is still left to the tender mercies of German criticism.

That John the apostle could not have been the author of the Fourth Gospel has been called "an axiom of criticism." The phrase is happily chosen; for an axiom is a principle whose truth is assumed, and is not capable of being proved by testimony, or demonstrated by reason. That seems to describe fairly well this notion of the non-Johannine character of the Fourth Gospel, that has been so long masquerading as the assured result of inductive study of the document. As already intimated, Baur set the fashion of denying the Johannine authorship of this Gospel; and Baur's entire criticism of the New Testament was conditioned and directed by a philosophic theory that he brought with him to the study. It was absolutely necessary for the establishment of his theory that the composition of the New Testament books, and of the Fourth Gospel in particular, should be pushed as far away into the second century as possible. The authenticity of the Fourth Gospel, as an admitted fact, would have demolished his whole historical structure. This is not to accuse Baur of conscious unfairness; it is rather to recognize in him unconscious prejudice, such as made any truly scientific study of the literature impossible. For scientific study must begin with an open mind, and Baur's mind was not open—it was impervious to any evidence that did not make for his theory. This is now quite generally admitted; and though Baur made some

contributions of great value to our knowledge of the New Testament documents, nearly every one of his particular contentions has been abandoned by the later exponents of "scientific" criticism.

But what was true of Baur has been true of every other German critic, from his day to Schmiedel. Hardly one of them has approached the study of the Fourth Gospel but with a theory of the early history of Christianity that absolutely required denial of a Johannine authorship. Scarcely one of them could have made place in his scheme of Christian origins for the Fourth Gospel, on the theory that it was written by John the apostle, and is a trustworthy historical document. What chance is there for such impartial weighing of fact as is the *sine qua non* of the scientific method by men who have thus predetermined their conclusion? Instead of real scientific study, under great show of scientific method and of scientific impartiality, we have had for three generations an industrious search for every item of evidence that could by any ingenuity be made to support what was in fact a begging of the whole question involved. German criticism of the Johannine writings has been just as much and just as little entitled to be called scientific, as was the *Summa Theologiae* of Thomas Aquinas, when he first inquired, What does the Church teach? and assuming that to be true, then went to the Scripture to find proof-texts that would support the teaching. Of course, he found what he looked for. The critics have found what they looked for—plenty of evidence against the Johannine authorship. They have as one man refused to find any other evidence. Their preconceived idea that John could not be the author has made it inevitable that their study should end in the conclusion that John was not the author.

Doubtless the retort will be, "Physician, heal thyself." Is one who thus freely accuses others of prejudice him-

self unprejudiced? In what way does he dare claim that he is better fitted for scientific study of the literature than the critics whom he condemns? The retort is fair; the question is pertinent; but the answer is an easy one: the author does not consciously hold any theory of the origins of Christianity; and particularly does not hold a theory that obligates him to any conclusion whatever regarding authorship and date of any New Testament writing. Working hypotheses regarding these matters one does hold; but is willing to change any or all of them at any moment for good reason, because one is anxious only to know the truth about them. No man can be certain that he is free from bias—on the contrary, every sensible man knows that he cannot entirely free himself from bias. At best he can only approximate the unbiased state of mind. But one can approximate it; one can consciously begin an investigation without a theory that requires a given conclusion. The Johannine problem is a problem of criticism, not of dogmatics. It is not imperative, on theological or sectarian grounds, to maintain the traditional authorship and dates of these writings. The most orthodox may approach the problem, not wholly without prepossessions perhaps, but without anxiety; and he can examine with entire candor all the evidence that presents itself. And whether the Fourth Gospel shall be shown by the inquiry not to be the work of the apostle John, or the Johannine authorship shall be confirmed and established, is, if not a matter of indifference to Christian believers, at least a matter of comparative unimportance.

II

Many volumes have been written on the Johannine problem, and much learning has been devoted to solution of such questions as, Have the books attributed to the

apostle John a common authorship? and, Did the apostle John write any of these books? One will not be understood to accuse the scholars who have discussed every possible phase of such questions with so painstaking care of having only darkened counsel with words, if he ventures to say that all the pertinent evidence is capable of statement within the compass of a few pages. The direct and indirect evidence is of small bulk, and the significance of each testimony has been thoroughly sifted and is generally admitted. It will be profitable to sum up this residuum of critical discussion.

Eusebius places all the Johannine writings among his ὁμολογούμενα, or acknowledged books, about which there was never any serious question in the Church.[1] In this he was quite justified by all that we can learn from patristic literature. It may be true that the Johannine authorship of any writing cannot be proved from the Fathers; it is certainly true that, with a single exception to be noted, their genuineness was never questioned. Even the few heretics who rejected the Fourth Gospel, did this because of its content, not because of its alleged authorship. Marcion is said to have rejected all the Gospels but that of Luke, and he "edited" that after a fashion to delight the heart of a modern German critic. The Alogi, about whom we hear so much and know so little, rejected the Fourth Gospel (so Epiphanius tells us) really on account of its doctrine of the incarnation of the Logos, but they made a question of authorship an excuse and assigned its composition to Cerinthus. But Cerinthus the Gnostic was so impossible an author for the book that no orthodox writer ever troubled himself to refute the Alogi. Yet we may note in passing that it is not without significance that the Alogi, in seeking for a putative author of this Gospel, selected an Ephesian

[1] *H. E.*, iii, 25.

and a contemporary of the apostle John, according to tradition.

But while Eusebius does not place the Apocalypse among his *ἀντιλεγόμενα*, or disputed writings, he does indicate that a considerable minority of Christians were still inclined in his day to refuse this book a place in the canon. This opposition to the Apocalypse, especially in the East, was no doubt due to the fact that the Montanists appealed so confidently to that book for confirmation of their chiliastic teachings. The Catholic Church rejected chiliasm, and naturally inclined to look with some suspicion upon a book that was said to give apostolic support to that doctrine. Yet of the two writings, Gospel and Apocalypse, it is the latter that has the earlier and stronger attestation as of Johannine origin. As early as 150 Justin recognizes as current in his day what became the generally accepted view: "And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem."[2] No such decisive testimony regarding the authorship of the Gospel can be cited until several decades later. Irenæus, about 180, bears testimony not only to what was held in his day regarding the Johannine authorship of the Apocalypse, but also to the date of its composition: "It was not in the long ago that this vision came to pass, but almost in our own generation, toward the end of the reign of Domitian."[3] It is perhaps worthy of note that this Father says no more than the book itself, that it was written by "John," and does not call the author an apostle. Since, however, Justin had affirmed the John of Revelation to be the

[2] "Dial. with Trypho," lxxxi.
[3] *Adv. Haer.*, v, 30, 3.

apostle, and Irenæus does not deny it, we may infer that the latter believed such to be the case.[4]

Dionysius of Alexandria (d. 265) was the first of the Fathers to question the apostolic authorship of the Apocalypse. It seems not to have occurred to him to suspect the tradition about the Gospel, but he found difficulty in believing that both books could have the same author. In his treatise "On Nature" he discusses the matter at considerable length, and though the book itself is lost, Eusebius has preserved for us a long extract. After telling us that some ascribed the Apocalypse to Cerinthus, Dionysius says that for himself he cannot reject a writing held in high esteem by others, though he finds it beyond his own comprehension. "That this book is the work of one John," he goes on to say, "I do not deny. And I agree also that it is the work of a holy and inspired man. But I cannot readily admit that he was the apostle, the son of Zebedee, the brother of James, by whom the Gospel and Catholic Epistle were written." In giving his reasons for this opinion, Dionysius anticipates the arguments of the nineteenth-century critics, who did little more than amplify what had already been said by this Alexandrine scholar of the third century: "In fact, it is plainly to be seen that one and the same character marks the Gospel and Epistle throughout. But the Apocalypse is different from these writings and foreign to them: almost, so to speak, without even a syllable in common with them. . . Moreover, it can also be shown that the diction of the Gospel and Epistle differs from that of the Apocalypse. For they were written not only without error as regards the Greek language,

[4] Irenæus is also our earliest authority for the tradition that after his release from confinement on Patmos, John returned to Ephesus, lived there until the times of Trajan, and published his Gospel there. (*Adv. Haer.*, iii, 1, 1; ii, 22, 5.) It is Epiphanius who first adds the detail that the apostle was nearly a hundred years old when he wrote his Gospel, shortly before his death. (*Haer.*, ii, 12.)

but also with elegance in their expression, in their reasonings, and in their entire structure. They are far indeed from betraying any barbarism or solecism, or any vulgarism whatever. . . I do not deny that the other writer saw a revelation and received knowledge and prophecy. I perceive, however, that his dialect and language are not accurate Greek, but he uses barbarous idioms, and, in some places, solecisms." [5] For the present it is sufficient to say that no orthodox student of the New Testament need feel under any obligation to assert and defend what the Apocalypse itself does not claim, an apostolic authorship. "John" may or may not have been the apostle. That he was is merely the voice of tradition and the opinion of many Christian scholars—nothing more. But so far as the external evidence goes, it is clearly in favor of apostolic authorship.

III

In considering the external evidence concerning the Gospel and Epistles, it will be convenient to treat them together, since from earliest times until now there has been practically no doubt that they have a common authorship. This has indeed been questioned—what is there that has not been questioned?—but the overwhelming weight of scholarly opinion has always been, and still is, in favor of a common authorship. We may, however, properly take pains to separate more clearly than has sometimes been done between evidence of the existence of the Fourth Gospel from the year 100 onward, and evidence of Johannine authorship. To some extent, the one fact implies the other, yet they are not precisely the same thing. Much of the external evidence only *proves* the existence and use in the church of the Gospel at a certain time; and in such cases, authorship

[5] Eusebius, *H. E.*, vii, 34, 7, 22-27.

is rather inferred with great probability than definitely proved.

We begin, as a solid starting-point, with the existence of our four Gospels under the same names that they now bear, in the time of Irenæus. He not only enters into a fanciful and far-fetched argument to show that there must be four Gospels and no more, but also repeats the extant traditions regarding the authorship of the various books. As to the matter with which we are concerned, he says: "Then John, the disciple of the Lord, who also leaned upon his breast, himself also published the Gospel, while he was dwelling at Ephesus in Asia."[6] A little further on he adds that John remained permanently with the church at Ephesus "until the time of Trajan." As Trajan was emperor from 98 to 117, the statement of Irenæus accords with later traditions that speak of the apostle's death at Ephesus at an advanced age. But the point just now to note is that in the age of Irenæus there was no Johannine problem: a common authorship, and that apostolic, of the Johannine writings was the generally accepted tradition.

And, therefore, the importance of this testimony of Irenæus is that it is not merely his individual witness: the implications are as significant as the assertions. This Father was born, probably, not later than 140, and by his own account he had in his youth known Polycarp, who had been a learner from the original disciples of Jesus. It is incredible that the Fourth Gospel should have been published during his own lifetime, and he be ignorant of the fact. Therefore, his words carry the date of the Gospel, and the tradition of the Johannine authorship as well, back to at least the middle of the second century. But, as already intimated, by linking his own testimony with that of Polycarp, the date is

[6] *Adv. Haer.*, iii, 1, 1; ii, 3, 4; ii, 22, 5; cf. iii, 11, 9.

pushed back close to the apostolic period itself. In a lost letter to Florinus, from which Eusebius quotes at some length, Irenæus says: "What boys learn, growing with their mind, becomes joined with it; so that I am able to describe the very place in which the blessed Polycarp sat as he discoursed, and his goings out and comings in, and the manner of his life and his physical appearance, and his discourses to the people, and the accounts that he gave of his intercourse with John and with the others who had seen the Lord. And as he remembered their words, and what he heard from them concerning the Lord, and concerning his miracles and his teaching, having received them from eye-witnesses of the 'Word of Life,' Polycarp related all things in harmony with the Scriptures. These things being told me by the mercy of God, I listened to them attentively, noting them down, not on paper, but in my heart. And continually, through God's grace, I recall them faithfully."[7] This statement, with its unmistakable allusion to the Prologue of the Fourth Gospel, goes so far to make Polycarp a witness to the Johannine authorship, that the only way of escape from that conclusion has proved to be a denial of the authenticity of the letter. But this is mere denial, which rests on no proof whatever. Consequently, the majority of scholars accept the letter on the authority of Eusebius.

To be sure, there is another small loophole, through which a few have crawled. Irenæus does not say in so many words, "John the apostle." But he does say, "John who had seen the Lord." And if the Fourth Gospel was written by a John who was an eye-witness of the ministry of Jesus, what profit will there be in discussing whether he should be further named John the apostle or John the presbyter or John something-else?

[7] Eusebius, *H. E.*, v, 20, 4-7.

We may surely leave such discussion to minds that find profitable exercise in debating the vast difference between tweedle-dee and tweedle-dum, and turn to the Muratorian Canon, which belongs to about the time of Irenæus, at least to the later years of his episcopate. We read: "So also John, one of the disciples [author of the] fourth of the Gospels, began to write from the birth of John [the Baptist]. At the entreaties of his fellow disciples and bishops, he said, 'Fast with me three days from this, and whatever shall be revealed to us, let us narrate to each other.' On the same night it was revealed to Andrew, one of the apostles, that John should relate all things in his own name, while all revised them. . . He professes that he was not only an eye-witness, but also a hearer, and besides a writer in order of the wonderful works of the Lord."[8] Legendary and even silly, perhaps, this record yet makes clear the fact that the unknown writer of this document, and those for whom he spoke, believed John the apostle to be the author of the Fourth Gospel.

The earliest writer to ascribe the Gospel to "John," presumably the apostle, is Theophilus of Antioch. Writing perhaps a decade before Irenæus, he speaks of "all the Spirit-bearing men, one of whom, John, says, 'In the beginning was the Word, and the Word was with God.'"[9] Clement of Alexandria, probably writing a little later, but belonging to the last quarter of the second century, speaks like Irenæus of the "four Gospels."[10] And Eusebius quotes from a lost work of Clement, the "Hypotyposes," a distinct testimony to the authorship of the Fourth Gospel: "But last of all, John, perceiving

[8] For the full text of the Muratorian Canon, see Westcott's "History of the Canon," pp. 543-547.

[9] *Ad Autol.*, ii, 22. Eusebius also informs us (*H. E.*, iv, 24) that Theophilus has used testimonies from the Apocalypse of John, but he gives no actual instances, and so we have only his opinion in the case.

[10] *Strom.*, iii, 13.

that the external facts had been made plain in the Gospel, being urged by his friends and inspired by the Spirit, composed a spiritual Gospel." [11] The significance of this saying, as regards the content of the book, has been elsewhere discussed: here we note merely the historical bearing of Clement's attestation.

The comparatively recent discovery of Tatian's "Diatessaron," a work previously known only by title and repute, makes it clear that the external testimony to the Fourth Gospel goes unmistakably back a generation earlier than that of Irenæus. Tatian used the Fourth Gospel equally with the Synoptists in the composition of his book, which is probably to be dated earlier than 170, and this of course implies acceptance and circulation of the Gospel for several decades before it would have been natural for a Christian scholar to use it on equal terms with the older narratives. Strictly speaking, Tatian only proves the existence of the Fourth Gospel and its unopposed use in the church from about 140 onward; but in view of the fact that no other than John the apostle is ever named as author by the Fathers, the inference as to authorship from the fact of use is almost irresistible. Sanday has shown that Tatian uses a text of the Gospel already very corrupt, and therefore derived by several successive copyings from the original autograph, which strongly confirms the inference that the book cannot, on this evidence from Tatian, be of later origin than 140, and might have been published decades earlier.

We now come to Tatian's teacher, Justin, commonly surnamed Martyr. A passage occurs in his First Apology, which could have been written only by one familiar with John 3 : 3-5: "For Christ also said, 'Unless ye be born again, ye shall not enter into the kingdom of heaven.'

[11] *H. E.*, vi, 14, 7.

But that it is impossible for those who are once born to enter into the womb of those who brought them forth, is evident to all." [12] Great efforts have been made to escape the natural conclusion from these words. Many critics have urged that the verbal deviations of Justin's citation from the passage in John show that this is no quotation, but may be better explained as an independent reference to the same tradition that is embodied in the Gospel: a common origin would explain their substantial identity, while the verbal differences make the hypothesis of quotation impossible.

The argument is plausible until we examine the habits of the Fathers with regard to quotation, especially Justin's. Fortunately, we have ample materials for investigation. We find that of eighty-nine quotations by Justin from the Septuagint, twenty-three approximate verbal exactness, while thirty-three contain material variations from the quoted text; eight are merely free adaptations, and eight others are combinations of two or more separate passages into one. Of seventeen passages quoted more than once, scarcely one is given twice alike. Justin's citations from the Synoptic Gospels, which he admittedly had and used, are equally free. The investigagation proves beyond reasonable doubt that this Father does not attempt the exact verbal accuracy of modern scholars. The hypothesis most reconcilable with all the facts is, that Justin usually quoted from memory—an unusually well-stored memory, that always reproduced the sense of a passage, but not in most cases its exact words. Dr. Ezra Abbot has shown by an elaborate investigation that this habit of Justin's was common to all the early Fathers, and even to many later writers; and he has produced from the works of Christian scholars, from Irenæus to Jeremy Taylor, quotations of this

[12] *Apol.*, i, 61.

same passage in the Fourth Gospel, all of which show verbal inaccuracies equal to or greater than Justin's. If the inaccuracy of Justin proves that he did not possess and use the Fourth Gospel, by parity of reasoning it is clear that this Gospel was unknown to over sixty of the greatest writers in Christian history. There could not be a more successful *reductio ad absurdum,* and Doctor Abbot must be acknowledged to have completely demolished this critical objection.[13]

But we have not yet before us the sum of Justin's evidence. Elsewhere he says: "I have previously shown that he was the only Son of the Father of all things, his Logos and his power, born of himself, and afterwards made man by means of the Virgin, as we have learned from the Memoirs."[14] These Memoirs, according to Justin, "have been composed by the Apostles and by those who have accompanied them,"[15] and are read in public worship as of equal authority with the Old Testament prophets. Such acceptance and use require a long previous history. As there is so much dispute about Justin's Logos doctrine, whether he derived it from the Fourth Gospel, or from a common source, the widely diffused philosophic ideas of Philo, a cautious scholar will hesitate to draw an inference from this doctrine regarding the authorship of the Gospel. But in any event, it can hardly be successfully maintained that Justin was ignorant of this book; and, if he knew it, its composition and publication cannot be dated later than the year 130.

We are again indebted to Eusebius for a still earlier testimony that is believed by many to throw valuable light on the origin of the Fourth Gospel. This is something that Papias says about his earlier life, in a writing now

[13] "The Fourth Gospel." Essays by Ezra Abbot, Andrew P. Peabody, and Bishop Lightfoot, New York, 1891, pp. 28-37.

[14] *Dial.*, c, 25.

[15] *Apol.*, i, 67.

lost: "And again, on any occasion when a person came in my way who had been a follower of the elders, I would inquire about the discourses of the presbyters—what was said by Andrew or Peter, or by Philip, or by Thomas or James, or by John or Matthew, or any other of the Lord's disciples, and what Aristion and John the Presbyter say. For I did not think that I could get so much profit from the contents of books, as from the utterances of a living and abiding voice." [16] Eusebius inferred from these words of Papias a distinction between the John who was a disciple or presbyter along with Peter and James, and another John who was known as "the presbyter." It was possibly knowledge of some such fact or tradition as this which led Dionysius of Alexandria to conjecture that John the apostle was not the author of the Apocalypse, but "some other one of those in Asia, as they say there are two monuments in Ephesus, each bearing the name of John." This latter circumstance Eusebius seems to attest of his own knowledge, though his language is not absolutely conclusive: "This shows that the statement of those is true, who say that there were two persons in Asia that bore the same name, and that there were two tombs in Ephesus, each of which, *even to the present day,* is called John's. It is important to notice this, for it is probable that it was the second John, the presbyter, if one is not willing to admit that it was the first, that saw the Revelation which is ascribed by name to John." Those Fathers who found difficulties in the theory of a common authorship of Gospel and Apocalypse, with one accord ascribed the Apocalypse to another John, but never thought of another than the apostle as author of the Gospel.

As we have already noted, evidence for the authorship of the Epistles is practically evidence for the Gospel also.

[16] *H. E.*, iii, 39, 4.

Eusebius tells us that Papias "has used testimonies from the former Epistle of John, and from that of Peter similarly."[17] And Polycarp seems to quote 1 John: "For whosoever does not confess that Jesus Christ has come in the flesh, is Antichrist,"[18] which is so exactly the substance of 1 John 4 : 2, 3, and so nearly the form, that the relationship of the two can hardly be denied. Possibly there are in Polycarp's letter echoes of the Gospel also, as where he says, "As he has promised us, 'I will raise you from the dead.'"[19] The only record of such promise by Jesus is in the sixth chapter of the Fourth Gospel, where "I will raise him up at the last day" is thrice repeated as a sort of refrain in verses 40, 44, 54. It is certain, however, that Polycarp nowhere mentions John by name, while he does mention Paul. He also cites unmistakably from Paul and only doubtfully from John. If Polycarp was really a disciple of the apostle, it is urged, such an attitude toward his teacher is strange, if not incredible. But we should remember that we have only a short letter of Polycarp, and he cannot be fairly expected in that to tell us all that he had ever known or thought. That short letter, moreover, was addressed to the Philippians, a church with which Paul had a vital connection and John none at all, so far as we know. Still further, Polycarp was exhorting the Philippians to stedfastness under persecution, "such as ye have seen before your eyes, not only in the case of the blessed Ignatius . . . but also in others . . . and in Paul himself, and the rest of the apostles."[20] He could not well refer to John in this connection, if John was not a martyr, but had only recently died at Eusebius (according to tradition). In the light of these facts, can it be fairly said that Polycarp's silence regarding his alleged master is inexplicable?

[17] *H. E.*, iii, 39, 16.
[18] "To Philippians," ch. vii.
[19] *Ib.*, ch. v.
[20] "Philippians," ch. ix.

But, it is still further urged, the facts have not yet been fully considered: the silence is not that of Polycarp alone, but of Ignatius and Justin—of all the Fathers, in fact, prior to 150. For, if it be conceded that some or all of these were acquainted with the Fourth Gospel, not one of them mentions John as its author. The argument from silence, it is said, is cumulative, and therefore very weighty. To which it must be replied, that of all forms of historical evidence the argument from silence is of least value. Humboldt once illustrated its weakness from modern literature, especially when our information is fragmentary: In the archives of Barcelona there is no mention of the triumphal entry of Columbus into that city; in Marco Polo's Travels there is no allusion to the Great Wall of China; and in the state papers of Portugal nothing is to be found about the voyages of Amerigo Vespucci in the service of the crown. According to the critics of John, we ought to reject as mythical, or at least unproved, these facts. It is now a recognized principle among historical students that the argument from silence is never quite conclusive, and it is never even strong, unless it can be shown from attendant circumstances that a writer had a powerful motive to say a given thing, if he was acquainted with it and believed it to be true. Then, indeed, silence may be very significant. The silence of the Fathers regarding John is not at all of that nature; there was then no controversy about the authorship of the Gospel, and no particular reason why a Father should mention the author; hence nothing can be safely inferred from mere silence.

And besides, the argument from silence in this case of the Fourth Gospel is double-edged and cuts both ways. If the silence of the Fathers down to about 150 about the authorship of the Fourth Gospel is difficult to reconcile with the theory of its previous existence and apostolic

authorship, the silence of the Fathers after 150 about the recent publication of the Gospel and the fiction of apostolic authorship would be equally inexplicable. When Theophilus and Irenæus begin to quote the Gospel as the work of John the apostle, they treat it as a book well known and generally accepted. The conclusion to which all the facts, therefore, unmistakably point is, that the Gospel was probably published before 110, and almost certainly published as the work of John the apostle.

The full significance of this unanimous acceptance of the Fourth Gospel by the year 150 will be apparent when we ask ourselves what possibility there would have been of introducing a fourth account of the life of Jesus, so different from the already accepted three, as the work of an apostle, without rousing one word of controversy or protest. When Melanchthon attempted to make a few changes in the Augsburg Confession, he nearly disrupted the Lutheran party. The second letter ascribed to Peter is a sufficient example of the opposition that any ill-authenticated book would receive in the second century, when it claimed apostolic authority and a place in the canon. If a book of small relative importance required two centuries to surmount opposition and become generally accepted as apostolic and canonical, what chance would a book of so supreme importance as the Fourth Gospel have had of being slipped "unbeknownst" into the official books of the Church?

It would be possible to add considerably to the bulk of the patristic evidence, but hardly to its significance. Attempts have been made to show that Ignatius was familiar with the Fourth Gospel. He certainly does not quote from it, in the modern sense, but there are in his letters phrases of a Johannine flavor, echoes of the Gospel (such as "the eternal Word of God," Mag. viii) which, however, prove no more than that Ignatius was familiar with

the Johannine type of teaching. Such familiarity he might have gained from tradition, as well as from a written Gospel. There is valuable evidence also from heretical sources, as well as from orthodox. Chief among these is Basilides, who died not long after 130, and must therefore have been living in the last two decades of the first century. He is said by Hippolytus to have been a disciple of that Matthias who was chosen to take the place of Judas among the Twelve. Basilides is quoted by Hippolytus as saying: "And here it is (says he) what is said in the Gospels, 'I am the true Light that lighteth every man,'" and, "Let every thing have its own appointed time (says he) is what the Saviour sufficiently declares in these words, 'My hour is not yet come.'" It is hard not to see here quotations of John 1 : 9 and 2 : 4. Critics like Weizsäcker, not too strongly inclined to orthodoxy or traditionalism, admit that these are quotations from the Fourth Gospel. If this view is correct, the publication of the Gospel after 130 is impossible, and after 120 is incredible.

IV

Even among the critics most hostile to the traditional views, a great change has come about since the debate over the Johannine writings began. Baur insisted that the Gospel could not be dated earlier than 170. But further investigation showed conclusively that the book was widely current at that date, and had already been made the subject of a commentary by Heracleon, which implies a considerable previous history, since commentaries are not written on an unknown work, or even on one recently published. So Hilgenfeld set the date back to 150, with which date Keim finally agreed, after first fixing on 130. The establishment of Tatian's use of the Gospel now compels even the most radical critics to make

Keim's earliest date the latest possible, and recent German writers show a progressive tendency to approximate the traditional ideas. Wernle, for example, accepts "the fact that the writings that form the New Testament toward the end of the second century, were already—with scarcely an exception—in the possession of the ecclesiastical writers, Ignatius, Polycarp, and Papias, at the beginning of the century."[21] And Volkmar, whom no scholar will accuse of undue conservatism, says: "If between 125 and 155 a commentary was composed on John's Gospel, such as that of which Origen has preserved considerable extracts,[22] what yet remains to be discussed? It is very certain that it is all over with the critical thesis of the composition of the Fourth Gospel in the middle of the second century."

There are, however, still not a few who are unwilling to accept the conclusion above indicated as best in accord with all the facts. If the Gospel was published by 120, not more than twenty years after the probable death of John, and accepted by the presbyters and bishops of those Asiatic churches where he was best known, how can his authorship be successfully questioned? The only recourse would seem to be to deny the tradition of John's Ephesian residence and old age. When they wrote, Baur and Hilgenfeld found this Asiatic residence of the apostle necessary to the validity of their arguments against a Johannine authorship; and so they not only accepted the tradition, but maintained it. Now an Asiatic residence of the apostle has become an embarrassment to the critics, and from Keim onward they have denied that the tradition has any foundation in fact. Some will not even admit that there was one John in Ephesus, while

[21] "Beginnings of Christianity," 2 : 245.

[22] Origen quotes from Heracleon's commentary about fifty times, and often at considerable length.

others eagerly receive the assertion of Eusebius and others that two Johns dwelt there, who became confused in the later traditions. A fragment recently recovered from Papias declares that "John and James, his brother, were killed by the Jews."[23] This statement is held to be more inherently credible than the tradition of death of old age at Ephesus, since it accords better with the Synoptic prediction concerning both brothers, "Ye shall drink the cup that I drink."[24] This is an argument, of course, that appeals with special force to those who hold that all predictions are made after the event—all successful predictions, at least. That there is a difficulty just here was recognized by some of the Fathers, and Origen suggests that the words of Jesus were sufficiently fulfilled by the banishment of John to Patmos.[25]

Though the earlier tradition does seem to recognize two Johns in Asia, it says nothing about both being in Ephesus, which is a considerably later addition. And the later tradition is not consistent: for example, Epiphanius speaks of a presbyter of Jerusalem who survived until 117, who bore the name of John.[26] The first definite statement about John the presbyter, therefore, is that he was of Jerusalem, not of Ephesus. The theory of two Ephesian Johns is probably nothing but a mare's nest discovered by Dionysius and approved by Eusebius, to discredit not the Fourth Gospel, but the Apocalypse. Eusebius makes his motive quite evident, when he quotes as the oldest tradition known to him, the words of Polycrates, bishop of Ephesus in the last decades of the second century: "And moreover John, who was both a witness and a teacher, who reclined on the bosom of the Lord, and being a priest wore the sacerdotal plate. He also

[23] "*Texte und Untersuchungen*," v, 2, p. 170.
[24] Mark 10 : 39; Matt. 20 : 23.
[25] *Com. in Matt., tom.* xvi, 66.
[26] *De Mens.*, xv.

sleeps at Ephesus." [27] Whatever strengthened ecclesiastical claims found ready acceptance with the first Christian historian. And it becomes increasingly difficult to explain how an accepted tradition of an Ephesian residence of John the apostle could have grown up within two generations of his asserted death there, if there had been no foundation of fact for such a general belief.

An appropriate conclusion of this examination of the external evidence would seem to be these words of the late Bishop Lightfoot: "We may look forward to the time when it will be held discreditable to the reputation of any critic for sobriety and judgment to assign to this Gospel any later date than the end of the first century, or the very beginning of the second." [28]

[27] *H. E.*, iii, 21; cf. v, 1, 8, 13 and iii, 23.
[28] "Biblical Essays," London, 1871, p. 11.

CHAPTER VII

THE JOHANNINE PROBLEM: THE INTERNAL EVIDENCE

I

THOUGH the question of the authorship of the Fourth Gospel is a purely critical problem, it is a problem of the first interest, if not of the first importance. Apologetic literature in former generations assumed that we have four independent witnesses of the life of Jesus in the Four Gospels. Critical study has convinced all scholars that at most we have but two witnesses: the Synoptists, owing to their literary interdependence, together give but one testimony, while the Fourth Gospel at least purports to give another. But the slightest examination discloses the fact that the Fourth Gospel differs widely from the other three. Some critics therefore argue: Since John's account of the ministry and teaching of Jesus differs so widely from that of the Synoptists, it cannot be true. This is a complete *non sequitur*. One accustomed to judicial sifting of testimony would be more likely to argue thus: John's testimony is different from that of the Synoptists, therefore it probably is true; had it been the same, the agreement would have been suspicious.

The Fourth Gospel is the only one of the four that claims to be written by an eye-witness. None of the other writers puts forth this claim to possession of first-hand knowledge; the writer of the Third Gospel, indeed, frankly confesses that he did not belong to the original circle of disciples and has used written sources. But the

author of the Fourth Gospel is announced in its text, not by tradition merely, to have belonged to the inner circle, to have seen the works of Jesus and listened to his words, and, moreover, to have been distinguished by the Master's special affection. If the claim is false, we have this curious paradox to justify: the New Testament writing most eminent in ethical quality and spiritual insight is precisely the one that was written by a man peculiarly deficient in these qualities. And if we adopt the view that the claim was made, not by the author, but by his disciples or an unknown editor—which is probably the fact—we have made the case but a shade better. For while the explicit claim was probably the addition of a later hand, the apostolic authorship is implicit in the whole book. On the other hand, if the claim is true, we have what every Christian would most desire: a portrait of our Lord and his ministry by the one who was nearest to him and understood him best.[1]

Every Christian therefore is vitally interested to know whether the Fourth Gospel represents Jesus as he was, and his words substantially as they were uttered, or whether it merely presents to us what the Church of the second century thought Jesus ought to have been and ought to have said. Is it true, as Loisy has said, that the Gospel is not a testimony to the life of Jesus on earth, but to the life of Christ in the Church at the end of the first century? If so, we have in this Gospel merely an interesting historical document; but if it is in truth what it claims to be, we have a solid foundation for our Christian faith. The reluctance of Christian scholars to accept the new view of the Gospel is not hard to understand; nevertheless, no dread of consequences must deter us from seeking to know the truth and weighing the evidence

[1] Marcus Dods, Introduction to the Gospel of John, "Expositor's Greek Testament," Vol. I, p. 655.

fairly. On the other hand, we must be permitted to say that there has been an apparent eagerness to discredit the apostolic authorship of the Gospel, and to remand its testimony to the domain of historical romance, which casts more than a doubt upon the scientific impartiality of many critics.

The first item of internal evidence of authorship that demands attention is the already mentioned assertion in the last chapter: "This is the disciple that bears witness of these things, and wrote these things: *and we know that his witness is true.*" These words, especially the italicized clause, are obviously an editorial addition, and they occur in a chapter that is, in the opinion of many scholars, a kind of appendix to the Gospel by a later writer, not a part of the original book. In its original text, the Gospel was almost certainly anonymous. But it is more difficult to accept the theory of a later authorship for the whole of the last chapter. The same style and vocabulary and habits of thought are found in it that we discover in the preceding chapters. The theory of later composition of the final chapter also raises this historical difficulty, not less serious than the literary: How could such a spurious addition to the work have gained unopposed acceptance? On the other hand, 21 : 24, together with 19 : 35, and perhaps 12 : 23 also, might have been placed at any time as marginal notes on the manuscript, and afterwards incorporated into the text without notice or opposition.

Nor does it seem that accurate reasoning shuts us up to the two alternatives proposed by some,[2] that these are either true ascriptions of authorship or wilful misstatements. There is a third possibility, more probable than either of these, namely, that the author or authors of

[2] Among others, by Drummond, "Character and Authorship of the Fourth Gospel," London, 1904, pp. 260, 261.

these interpolated assertions of authorship believed what they said to be true, but did not really *know* it to be true—that they inferred a Johannine authorship from the character of the document and its general repute. Men do not always lie when they say things contrary to fact; they often believe (on insufficient grounds, but sincerely) that they speak according to fact. There is nothing to prevent us from accepting this as the honest statement of what was believed among Ephesian Christians early in the second century. But, then, why should they have believed this if it were not true? Had they not fully as good opportunities to learn the real fact of the case as those enjoyed by the modern critic? While we may not receive their statement as indisputably true, there does not seem to be rational ground for rejecting it as indubitably false.

Clearly, the verse would be printed in a modern book as an editorial footnote. Johannine authorship is, therefore, a claim explicitly made *for* the Gospel, not *by* the Gospel. "We know that his testimony is true" can have no possible meaning other than attestation of the record by those who knew the author, either personally or by repute. It has been plausibly conjectured that "we" were presbyters of Ephesus. All that we know is that they vouch for the Gospel and its author; but who will vouch for these anonymous witnesses of an otherwise anonymous writing? We have only one voucher, and, after all, we could hardly have a better, in the fact that their testimony was accepted without question and became the unanimous belief of the Church. Surely that is a fact of no little weight. In the absence of a single hint to the contrary, in all the patristic literature, it establishes a presumption of the correctness of the statement that can be set aside only by some positive evidence to the contrary.

Such evidence has been found, some think, in the Gospel itself. The internal evidence has inclined most readers to believe that the author was a Jew and a Palestinian, which is so far favorable to Johannine authorship. But this has been stoutly disputed. The author's frequent references to "the Jews," it is said, are impossible on the lips of a Jew. When it is remembered that most, if not all, of these references apply to the official representatives of the nation and their adherents—a party avowedly hostile to Jesus from the first—to whom Jesus is described as continually making unsuccessful appeal; and if it be admitted that the author was residing among Gentiles long previous to writing, and that he wrote mainly for Gentile readers—it will then appear that this is exactly the way in which he might be expected to speak.

Equally different conclusions have been drawn from another item of the internal evidence. The Gospel is remarkable for its "local color," its precision of accumulated detail, its accurate knowledge of Jewish customs, all of which are very characteristic. The Synoptics are content, for example, with saying that a certain disciple smote a servant of the high priest, but this Gospel says explicitly that Peter struck and Malchus was injured. At the anointing of Jesus at Bethany, some disciples murmured at the waste, according to the Synoptics; but this Gospel says Judas pretended to want the ointment sold and the money given to the poor, that he might get a chance to embezzle it.[3] The critic who is determined not to be convinced says that these are marks, not of truth, but of artful verisimilitude, such as a Defoe or a Swift manages to give his fictions—they merely place the Fourth Gospel in the class of "Robinson Crusoe" and "Gulliver's Travels," as a work of fancy. Hostile criti-

[3] On these lifelike details, see E. F. Scott, "The Fourth Gospel, its Purpose and Theology," Edinburgh, 1906, p. 18 seq.

cism has changed its ground with reference to such matters as often as the exigencies of the case have required. Thus a generation ago, Baur and Bretschneider contended that there were such geographical inaccuracies in the Fourth Gospel as to prove conclusively that it could not be the work of an apostle and eye-witness—no native of Palestine could have made such blunders. But later research has so confirmed the accuracy of the Gospel that this ground has been abandoned. It is now so plain that the author was a native of Palestine and had so perfect knowledge of the country, that Bacon makes this an objection to the Johannine authorship—this Palestinian author could not have been for the better part of his life a resident of Ephesus! The critics seem to have borrowed a slogan from politicians, "Anything to beat John." He cannot be the author of the Gospel because it is inaccurate, and he cannot be the author because it is too accurate! O "scientific" criticism! What follies are perpetrated in thy name!

Not to seem to treat a grave subject with undue levity, let us once for all admit that the internal evidence for the Gospel does suggest certain serious difficulties to one who would maintain the traditional authorship. So much may be conceded by the most orthodox students, as well as asserted by the most radical. The real question is, How much weight is it just to assign to each of these difficulties, or to all of them combined? And on the answer to that question will depend one's solution of the Johannine problem.

II

The prime difficulty is perhaps the difference in general scheme between this Gospel and the Synoptics, and the new ideal of Jesus and his mission presented. From the Synoptics we should hardly suspect a Judean ministry,

prior to the final visit to Jerusalem;[4] from the Fourth Gospel we should hardly suspect a Galilean ministry of any length. From the Synoptics the easiest inference would certainly be that the ministry extended over little more than a single year; while the Fourth Gospel narrates a ministry of over two years surely, possibly over three. It may, of course, be true, as all harmonists have contended, that these schemes are not essentially inconsistent, that they are in fact easily reconcilable; but they are patently different. Yet more grave is the difference in conception of the mission and work of Jesus that characterizes the Fourth Gospel. The Synoptics represent Jesus as concerned mainly with the establishment of the kingdom of God. He is Saviour of the world, to be sure, but salvation consists in repentance—a moral right-about-face—and the doing of righteousness, that is, coming into filial relation with God and fraternal relation with men. God welcomes and forgives the repentant, as a father treats his erring son when the wanderer returns to his father's house. The Fourth Gospel represents the mission of Jesus as a revelation of the divine glory, effecting an atonement without which forgiveness and salvation would have been impossible. As a result, he is able to confer abundant life, eternal life, on those who trust him. This Gospel is the necessary historical basis for Paul's theology, which cannot be deduced from the Synoptics.

Is not at least a partial explanation of these phenomena possible without denial of the historicity of the Fourth Gospel? Why this surprise that the ideal of Jesus there presented differs so markedly from the earlier ideal of the Synoptics? Did the disciples of Jesus come to a

[4] Critics object that the Synoptics tell us of only one visit to Jerusalem, John speaks of several. But the Synoptics imply what John tells. "O Jerusalem, Jerusalem. . . *How often* would I have gathered thy children," etc. (Matt. 23 : 37; cf. Luke 13 : 34.) This may be called an unconscious testimony to the historicity of the Fourth Gospel.

true and full appreciation of his character and mission all at once? And if the process was a gradual one, what guaranty have we that the process was finished when the Synoptists wrote? If John had nothing to add to what had already been said about his Master, if he had nothing new to tell about Jesus, no fresh light to throw on his character or teaching, why break silence at all? Whenever the Synoptic Gospels were written in their present form, one cannot doubt that the materials of which they are composed were for the most part committed to writing at an early date, while the human side of the life of Jesus still remained most vivid in the recollections of his disciples. The Fourth Gospel was composed a full generation at least after the last of the Synoptics, when there had been time for reflection upon the meaning of that life, and its interpretation in terms of Christian experience—after the Pauline gospel had been widely proclaimed, with its strong insistence upon the divine Sonship of Jesus. It was to be expected, therefore, that we should have in a Johannine Gospel a very different conception of the Christ character from that entertained by the first generation of Christians—that he should be presented to us as the eternal Word become flesh, the revelation of the Father that Christian experience had found him to be.

As between the synoptical Jesus and the Johannine Christ, which is the true historical personage? Both, is the correct answer, for the alternative is artificial, not real. We are not, as matter of fact, compelled to choose between the Synoptics and John: surely, the Christian consciousness of all the centuries has not erred in its conclusion that each picture is true, while each presents only one side of the truth. In other words, both together are truer than either taken separately. For example, the teaching of the Fourth Gospel regarding the pre-

existence of the Son, does not contradict the Synoptists, but supplements them. Preexistence is implicit in the synoptic idea of the divinity of the Son, as the Church soon perceived when all four documents were before it. Paul's teaching helped to bring this more quickly to the consciousness of all Christians, but the process was inevitable, and would have been little delayed had Paul never written his Epistles.

Another serious difficulty that we must consider is the different material contained in the Fourth Gospel. The writer appears to have possessed and used the Synoptics, but very slightly. Most of his material is strictly original: the miracle at Cana, the second testimony of the Baptist, the conversations with Nicodemus and the woman of Samaria, the healing of the paralytic at Bethesda and of the man born blind, and above all the raising of Lazarus, with the teachings accompanying most of these miracles—all these find not so much as a corresponding hint in the first three Gospels. But one of the seven miracles that he selects from the entire ministry of Jesus for special narration is told in the Synoptics (the feeding of the multitude), unless with some we regard the healing of the nobleman's son at Cana as merely another version of the synoptic story of the healing of the centurion's slave at Capernaum. That seems rather too much like saying that Cæsar's story of his fight with the Nervii is another version of Livy's account of the battle of Cannæ. To be sure, the details of time and place and name are quite dissimilar, but the two accounts must be different versions of the same event, because each is the story of a battle fought by a Roman general. By that sort of reasoning, which has been too frequent in biblical criticism, one easily proves any event to be identical with any other. In like manner, hypermetropic critics who can see much further into a millstone than the rest of

us have suggested that the story of the raising of Lazarus grows out of Luke's story of the rich man and Lazarus, and the hint of the closing words, "Neither will they be persuaded if one rise from the dead." So the author of the Fourth Gospel made Lazarus rise from the dead, to show that "the Jews" were still unconvinced! This may strike some as a notion fitter to have emanated from Bedlam than from the mind of a sober biblical scholar, yet no less a critic than Schmiedel admiringly adopts it from Bruno Bauer.

Another internal difficulty in this Gospel is said to be that the day on which Jesus died differs from that given in the Synoptics. It can hardly be denied that such is the fact, though many scholars have striven desperately to "reconcile" the two accounts, in the supposed interests of orthodoxy. But one can hardly read with unbiased mind Luke 22 : 7, 13, 15, and the parallel passages in the other Synoptics, and avoid the conclusion that Jesus ate the Passover with his disciples. On the other hand, one who reads with equal impartiality John 13 : 1; 18 : 28; and 19 : 14, 31, finds it equally difficult to escape the conclusion that Jesus was crucified at the time when the Passover lamb was killed. Only heroic exegesis will make these two accounts agree, as candor will in the end compel all Christian scholars to recognize. Bacon seems to state the fact fairly when he says that Jesus celebrated with his disciples, not the Passover, but the *Kiddush,* or preparation of the Passover, and that the Fourth Gospel has preserved a more accurate tradition than the Synoptics.[5] But his conclusion well illustrates what seems to be a rule of the more radical critics: When the Synoptics contradict John, believe the Synoptics; when John contradicts the Synoptics, believe John.

[5] B. W. Bacon, "The Fourth Gospel in Research and Debate," New York, 1910, p. 260.

The beauty of this rule is that by its application each evangelist can in turn be convicted of mistakes and inaccuracies.

It appears, even in the opinion of the radical critics, that in this instance to differ from the Synoptics is favorable to the credibility of the Fourth Gospel. What some have asserted to be a difficulty in accepting it, turns out to be a point in its favor. Besides the existence of a double tradition thus witnessed, reaching back to apostolic times, the statement of the Fourth Gospel is the necessary historical datum for explanation of the rise and continuance of the Easter controversy of the second century. It is well known that the churches of Asia Minor, led by Ephesus, were quartodeciman (fourteenthers), that is, they celebrated the eucharist on the fourteenth of Nisan, not because Jesus instituted the ordinance on that day, but because he died on that day, and therefore was the true Paschal Lamb. In this they agreed with John and contradicted the Synoptics. It was on the idea of the celebration that the quartodecimans differed from others, quite as much as on the day: they commemorated the death of Christ as the chief fact, rather than his resurrection. The Talmud is said to confirm as the true tradition the account of John.

Many of the "difficulties" vanish in like manner on careful consideration of the author's purpose and plan, which have been fully treated in a previous chapter. This is not the case, however, with the omission of any account of the institution of the eucharist in connection with the Last Supper, and the apparent association of it with the miracle of feeding the multitude. It is true that many exegetes have denied this connection, but unconvincingly; to most readers of all ages, thought of the eucharist has been quite irresistible when Jesus says, "He that eats my flesh and drinks my blood has eternal life,"

and the rest of it. Whatever explanation of this omission be suggested or adopted, ignorance will never do. It is impossible that any writer between 100 and 120 could have been unaware that the eucharist was a firmly established Christian institution, and that tradition ascribed its institution to Jesus himself. Spitta makes the ingenious suggestion that a leaf containing the account of the supper may have dropped out of the original manuscript, which is a solution rather too ingenious to be acceptable.

Critics tell us often that the Gospels are not biographies, but belong to apologetic or polemic literature; and then in all their critical examinations and arguments treat the Gospels as if they were biographical.[6] They argue, for example, that if a writer does not tell a thing it is "unknown" to him. Mark knows nothing of the virgin birth, because he does not speak of it; and all the Synoptics were ignorant of the preexistence of Christ because they do not mention it. It cannot be said too insistently that there is no rational foundation for such a canon of criticism. The mere fact that a writing does not contain what we think it should contain, is no sufficient ground for accusing the author of ignorance or for questioning a reputed authorship. Who made us judges of what the apostles ought to say? Critics often complain of modern books that they show unaccountable omissions; probably no author lives who has not been told many times by his critics how much better they could have written his book. The author did not estimate as the critic does the relative importance of things. Or he may not choose to write about what he does not fully understand—which is where the critic usually has the advantage of him. Many hypotheses are

[6] As for example, G. B. Foster, "Finality of the Christian Religion," Chicago, 1906, p. 352. The apologetic character of the Gospels is no modern discovery; it was recognized by Irenæus, *Adv. Haer.*, iii, 11, 1.

possible, other than a denial of reputed authorship, which is the favorite resort of biblical critics in every difficulty.

III

But perhaps the most serious obstacle to the acceptance of Johannine authorship of the Gospel, or at any rate to its historicity, is found in the discourses of Jesus.[7] Even in form the difference of these discourses from those in the Synoptics is striking, and the difference in substance is greater still. In form the synoptic discourses are monologues, while those of the Fourth Gospel are dialogues. As to the substance, Renan has put the matter with his usual clarity, "If Jesus spoke as Matthew would have us believe, he could not have spoken in the manner represented by John." The majority of German scholars, and an increasing number of French and English, agree with Renan, though some would state their opinion more cautiously.

The candid scholar cannot deny that this alleged difference is real; it is so marked that no reader of ordinary literary perception can fail to note it. Evidently, the author of the Fourth Gospel, whether John the apostle or another, has used considerable freedom in reporting the discourses of Jesus. Any report of a discourse by another is an interpretation as well as a report: that is to say, unless a discourse is taken down verbatim in shorthand, a report tells the impression that the discourse made on the reporter. Longhand reporting is, as any-

[7] Some have received an impression from a cursory reading of the Gospels that the Fourth differs from the earlier three in the *length* of the discourses attributed to Jesus. This is a case of hasty generalization. There is a difference, but it is not so much in John's giving longer discourses as that he reports fewer short sayings than the Synoptics. Careful study and an accurate tabulation of facts shows that John reports twenty brief discourses (of three to ten verses each) to Matthew's sixteen; while of moderately long discourses (ten to twenty verses) he has but three to Matthew's eight; and of quite long (exceeding twenty verses) but three to Matthew's four. (Drummond, p. 17.) One of the remarkable things about biblical criticism is that it has always known so many things that aren't so.

body knows who has had experience in doing it, a complex psychologic process, and the result represents the mental activities of the reporter as well as those of the speaker. The longer the time that elapses between the speech and the writing of the report, the more of the reporter's mentality is likely to become embodied in the report. This may happen without impairment of the substantial correctness of the report: not always the exact words of the speaker, but always his vital meaning, will be conveyed by a good reporter.

So, when certain critics assure us that the contrasts between the synoptic discourses and those of the Fourth Gospel are too great to be explained away,[8] one may reply: "Nobody is at all interested to explain them away. The question is, How are they best to be accounted for?" If John or another is the composer of these discourses, and so is to be accounted a poet or religious romancer, and not a recorder of historical fact, we have this astonishing phenomenon: The author of the most profound and eloquent religious teaching in the history of the world was not Jesus, and men have been altogether astray in hailing him as the Great Teacher of mankind, for here was a disciple who was greater than his Master. Is that credible? Is not almost any other hypothesis more credible than that? Is not the solution proffered by the great exegete, Meyer, much preferable? Meyer says: "The manifestation of Jesus as the divine-human life was intrinsically too rich, grand, and manifold not to be represented variously, according to the varying individualities by which its rays were caught, and according to the more or less ideal points of view from which those rays were reflected."

But while we fully admit and even insist upon all facts

[8] H. L. Jackson, "The Fourth Gospel and Some Recent German Criticism," p. 161.

disclosed by most thorough exegetical and literary study of the Gospel, we may be allowed also to enter protest against exaggeration of fact and erroneous conclusion from fact. Those critics have gone too far who have declared that a Jesus who could teach as in the Synoptics, and at the same time as in John, is "a psychologic impossibility"—if due regard is had, that is to say, to differences of mentality between the reporters. The contrast is no greater, to say the least, than that between the style of Daniel Webster's public orations, revised by himself and so representing his style at what he at least believed to be its best, and the conversations reported by his friend Harvey. As has often been pointed out, the contrast is no greater than between the discourses of Socrates as reported by Xenophon in his "Memorabilia" and those in the "Dialogues" of Plato. Each reporter has put a large part of his own personality into his account of the philosopher's teachings, but underneath either we may perceive the true Socrates, and from both together we get a better portrait of the man than either would be taken separately. Xenophon, like the Synoptists, has probably kept closer to the exact words of his master, while[9] Plato, like the Fourth Gospel, has better interpreted his profounder teachings.

Critics have been without due warrant of fact when they have urged that the writer of the Gospel makes John, Nicodemus, the blind man, Pilate, and Jesus all speak in the same manner, namely, the author's. Those scholars have shown better literary discernment who have praised, as one of the striking characteristics of the Gospel, the clear discrimination of these personalities from each other and their vivid individualization. And

[9] The fact that there is a large recognizable personal element in the Synoptics, as well as in the Fourth Gospel, and the early recognition of this fact by the Church, we may safely infer from the ancient titles of the books: (εὐαγγέλιον) κατὰ τὸν Μάρκον, etc.—not the Good News pure and simple, but the ideal of the Good News presented by Mark or Matthew or Luke.

there is more difference between the discourses and the narrative than many critics have been able or willing to see. Further still, the contrast between the synoptic discourses and these is not so violent as many critics have represented. Lest these be taken as mere unfounded assertions, here are a few pertinent facts: The author puts into the mouth of Jesus one hundred and forty-five words never used elsewhere in the Gospel, and thirty-eight of these are used in the synoptic accounts of the words of Jesus. Godet has prefixed to his Commentary a list of twenty-eight sayings in the Fourth Gospel that are identical, or nearly so, with others in the Synoptists. Any reader may discover for himself passages here and there in the first three Gospels that are quite in the style of the Fourth; as:

> All things have been delivered to me by my Father;
> And no one knows the Son save the Father;
> Nor does any know the Father save the Son,
> And he to whomsoever the Son wills to reveal him.[10]

These are strikingly like words in the Fourth Gospel:

> The Father loves the Son,
> And has given all things into his hand.
> Not that any man has seen the Father,
> Save he who is from God,
> He has seen the Father.[11]

And we do find in the Fourth Gospel's discourses that same Hebraistic construction of sentences, that entire absence of the true period, that rhythmic parallelism and antithesis which are characteristic of the synoptic reports, because they are the characteristics of all Hebrew poetry. The adequate translation and editing of

[10] Matt. 11 : 27; Luke 10 : 22.

[11] John 3 : 35; 6 : 46. The critics should now insist that John copied from Matthew, or *vice versa*.

the four Gospels causes a total disappearance of the greater part of their apparent unlikeness in their ordinary English dress. Let the reader turn to the second part of this work, where an attempt has been made at such editing of the discourses of the Fourth Gospel, and judge this matter for himself.

All critics agree with tradition in at least one important matter: that the author of the Fourth Gospel was farthest in time of composition from the time in which the discourses were delivered. This does not exclude the hypothesis that he may have made notes, at the time or soon afterward, from which his fuller report was afterward elaborated. As already pointed out, we might reasonably expect that this interval, with its opportunities for frequent meditation on the meaning of his Master's words, and the light thrown upon them by a whole generation of Christian experience, would affect the manner of reporting the discourses. But there is another consideration, to which sufficient weight has not always been attached: Jesus spoke in Aramaic, and the earliest report of his words was, according to Papias, made by Matthew in that language. All the reports that we now have, therefore, are translations from Aramaic into Greek—made we know not when or by whom, in the case of the Synoptics. If we accept the view that the Synoptics give us variant readings of a common source for the discourses, nothing hinders our regarding the discourses of the Fourth Gospel as an independent version. The turning of the Aramaic words of Jesus into Greek by different persons must be expected to show considerable variations of style, since no translator can help infusing something of himself into his author, and some make a paraphrase rather than a literal rendering of their author's words. It is recorded of the great English scholar Bentley that after reading Pope's transla-

tion of the Iliad he said, " A very pretty poem, Mr. Pope, but you must not call it Homer." Any one who can read the Iliad in the original must feel the justice of this criticism: and yet he must also admit that Pope has turned into English the substance of the Iliad.

Another explanation of these differences of style has been either overlooked or underestimated by many critics: While the Synoptists present the kingdom as the main theme of discourse, the Fourth Gospel presents the King. It is the character of Jesus as the Messiah, Son of God, that the writer keeps ever before us. And he represents Jesus as making appeal again and again in this character to the hostile " Jews," the officials and leaders and teachers of the nation. Hence, while in the Synoptics Jesus is didactic, ever instructing his disciples, or those in the main favorable to him, in the Fourth Gospel he is nearly always polemic or apologetic, because he is speaking to those who are either doubtful about his claims or openly hostile to them. Hence, while there is scope for great variety of discourse in the Synoptics, there is practically only one theme for all the discourses of the Fourth Gospel.

It must be admitted that the differences we have been discussing shatter into bits the once generally maintained theory of verbal inspiration, and the consequent infallible authority of the last syllable of the Gospels. We must have a new method of study. The old style of grammatical exegesis, insisting that to fix definitely the meaning of every preposition and particle was of utmost importance, since these expressed the mind of Christ, has become unthinkable. A more broad and rational interpretation is demanded by the revised idea of inspiration that the facts absolutely compel. But all this affords no ground for questioning the historicity of the Fourth Gospel. A human element in the Scriptures is now as

clearly allowed by orthodox theologians as insisted on by radicals. If the human element is larger in the Fourth Gospel than in the Synoptics, as may be justly inferred from the facts, the orthodox need not be alarmed by the conclusion, for the radical is wrong to make this a reason for declining to receive the Gospel's testimony. There is no good reason assignable why "John" may not be regarded as trustworthy as Plato.

But if the radical critics often claim too much, so do the orthodox. It is not fair to argue, as Godet and others have urged, that for "John" to compose, to invent, as some say, the discourses attributed to Jesus, is a theory that involves psychological absurdity and moral impossibility. That theory may present a psychological problem, but it is not insoluble. If the author regarded his Gospel, as some critics would have us regard it, as an ideal portrait of Jesus, a historical romance or poem, the difficulty is eliminated. To put into the mouth of Jesus words that he never uttered is precisely what Milton has done on a large scale in "Paradise Regained," and nobody supposes that any serious psychological or ethical difficulties are involved in his work. A great deal of pious twaddle, to speak plainly, has been put forth by defenders of the Fourth Gospel. The real question to decide is, Shall we accept the Gospel as, on the whole, a faithful representation of Jesus and his teaching, as seen and understood by his most spiritual-minded disciple? or, Shall we regard the Gospel as a romantic poem, a religious epic, of which Jesus is the hero, written probably by a man who had no personal acquaintance with him?

John 20 : 31 is the rock on which the poetical romance theory strikes and breaks into pieces: "These things are written that you may believe that Jesus is the Messiah the Son of God; and that believing you may have

life in his name." The writer was at least a man of intelligence; how could he have expected to win converts to Jesus by a work that was mainly or quite fictitious? Milton hoped to interest and please and possibly to instruct men by his "Paradise Regained," but surely he never expected to persuade men to believe it. His purpose was purely literary; the author of the Gospel announces a purpose purely religious. The internal evidence will not sustain the theory of romance or epic. The writer's purpose is witnessed not only by his words, but by his spirit throughout; he is in too deadly earnest for fiction. He impresses us as one who, whether he rightly understood his Master or not, whether he accurately remembers the words of Jesus or not, honestly gives us the character and teaching of his Lord as he comprehended both.

On the whole, we may conclude that the differences between the Synoptics and the Fourth Gospel—real differences, though often exaggerated, and as often indefensibly denied—make the acceptance of the book by the Church inexplicable, except on the ground that at the time of its publication all Christians felt certain of its authorship and historicity. From this point of view the differences, instead of weakening confidence in the authenticity of the Gospel, actually strengthen the evidence in its favor. Those who originally accepted it were much influenced, no doubt, as we should be, by the essential character of the book. The Fourth Gospel is a work of genius; it combines in an extraordinary way deep spiritual insight with fine literary art. Its ideas are few, but they are of great importance; they have been deeply meditated and are set forth with clearness and force. The author was both thinker and poet; but though the form is often mystical and symbolic, the content is never doubtful.

It is notable that one of the late German critics, and not the least scholarly, defends the essential authenticity and historicity of the Gospel. Wendt maintains that the discourses existed first, and are from the hand of John the apostle. These were combined with a historical narrative by a later writer, very much as most scholars now believe the First Gospel to have been composed. Wendt would ascribe to the awkwardness of this unknown editor-author the curious displacement of discourses that is undeniable in the present text of the Gospel, for which we feel impelled to find some sort of explanation and rectification. He concludes his study with the statement that the discourses "may be taken as utterances of the historic Jesus, such as the synoptic sources reveal him," and that "the Fourth Gospel, as we have it, was not written by the apostle John, but contains the Memoirs of John." [12] But the weight of opinion is against this twin-authorship, and the general view of the book is better presented by Holtzmann: "All attempts to draw a clearly distinguishable line of demarcation, whether it be between earlier and later strata, or between genuine and not genuine, historical and unhistorical elements, must always be wrecked against the solid and compact unity that the work presents, both in regard to language and in regard to matter." Keim was so impressed by this quality of the book that he called it "the seamless coat." All of Wendt's ingenuity, therefore, fails to convince us of the composite nature of the Gospel, and his theory of the pre-existence of the discourses stands or falls with that.

The valuable contribution made by Wendt to the literature of the subject is his vindication of the historical value of the Gospel. He confirms what has already been said above: "When the discourses of one man are pre-

[12] H. H. Wendt, "The Gospel of Saint John," Edinburgh, 1902, p. 188 seq.

served through the medium of another who possesses a strong individuality, and, in consequence, an individual style of thought and speech, it is possible for the second to assimilate the manner of discourse to his own, while the matter, the real meaning of the original, is correctly reproduced." [13] Instead, therefore, of finding absolute contrariety between the two types of discourse attributed to Jesus, Wendt finds essential affinity. He takes issue with that large body of critics who have been assuring us that the value of the Fourth Gospel is not in its historical verity, but its vividness as a personal impression: the truth of it is not objective, but subjective; not historical, but psychological—we learn from it not what Jesus actually was, but how Jesus impressed himself upon one of his disciples. Very plausible at first sight, but after a little it occurs to one to ask, How did John or some one get this vivid impression from something non-existent? Is it not truer to psychology as well as to history to hold with Wendt that Jesus made upon John the impression recorded in the Gospel because he was that kind of man and teacher? In other words, Can we have a portrait of Jesus that is psychologically true and at the same time historically false?

An attempt has been made to avoid the difficulties that are conceived to beset both the traditional hypothesis and the extreme critical theories. Weizsäcker and Schürer may be named among those scholars who have thus tried to find a middle-of-the-road solution. Matthew Arnold has stated this mediating theory with his usual felicity of phrase [14]:

"In his old age Saint John at Ephesus has 'logia,' sayings of the Lord, and has incidents in the Lord's story

[13] Wendt, pp. 206, 213.
[14] "God and the Bible," pp. 256, 257.

which have not been published in any of the written accounts that were beginning at that time to be handed about. The elders of Ephesus, whom tradition afterward makes into apostles, fellows of Saint John, move him to bestow this treasure upon the world. He gives his materials, and the presbytery of Ephesus provides a redaction for them and publishes them. The redaction with its unity of tone, its flowingness and connectedness, is by one single hand: the hand of a man of literary talent, a Greek Christian, whom the Church of Ephesus found proper for such a task. A theological lecturer, perhaps, as in the Fourth Gospel he so often shows himself, a theological lecturer, an earlier and nameless Origen, who in this one short composition produced a work outweighing all the folios of all the Fathers, but was content that his name should be written in the Book of Life."

Very modest of this gifted unknown, to be sure, but could a man capable of such literary achievement hide his light under a bushel so completely? Not to mention that no great work of literary art, ancient or modern, was ever produced by this method. Though a plausible hypothesis at first blush, this would not be entertained for a moment in the case of a literary masterpiece outside of the Bible. And the Fourth Gospel is a literary masterpiece. The writer was the greatest spiritual genius, as Mr. Arnold recognizes, of early Christianity, especially if he composed the discourses of Jesus instead of reporting them, and it required hardly less genius to appreciate and reproduce than to compose. Only a great soul and a great intellect were equal to this task, and together these constituted the author of this book one of the most remarkable men of his time, or of all times. Yet most of the critical theories require us to believe that the man capable of producing this incomparable work was some obscure,

anonymous personage, who made so little impression upon his age that his personality was at once forgotten, and perhaps even his name. The utter futility of such explanations of the origin of the Gospel has been well satirized by Ebrard, who says that the critical theories reduce themselves to this formula: "At that time it came to pass—that nothing came to pass."

Denial of the Johannine authorship appears on examination to involve difficulties as great as any suggested by the traditional theory. It requires quite as great an effort of faith, not to say credulity, to accept the new version of origin as to hold fast to the old. Even the most plausible of the critical theories escapes the most serious of these difficulties only by maintaining a virtual Johannine origin of the Gospel. But if the material of the book is Johannine, and only the final form was given to it by somebody else, what has the critic left that is worth contending for? Why invent a "redactor" to replace the traditional John, if, after all, the substance of the book is his?

It is not pretended that this discussion of difficulties and objections is even approximately exhaustive. There is the less necessity of examining in detail many of the objections that have been raised, in that the later critics have so often confuted the earlier, and a large number of once urged "difficulties" are admitted to be no longer difficult. Better knowledge has disposed of some, and better reasoning of others. To discuss details like these would only be to obscure what is perfectly clear. For the real difficulties have been sufficiently considered, and found to be less serious than they are often asserted to be.

To sum up our conclusion thus far: There is nothing in either the external or the internal testimony now available to us regarding the authorship and historicity of the Fourth Gospel that is irreconcilable with the uni-

versal opinion in the Church, from Irenæus onward, that this book is the work of John the apostle. The evidence cannot be said either to prove or to disprove this authorship beyond a reasonable doubt, but the doubt seems to be little greater than in the case of the Gospels of Mark and Luke. Criticism has not disproved a Johannine authorship of the Fourth Gospel, but rather tends to establish the credibility of the tradition that uniformly connects with this book the name of the disciple whom Jesus loved.

IV

So far as it goes, probably no more sensible conclusion is possible than that of Professor Jülicher, of Marburg, who pronounces the Apocalypse to be "the work of a Christian of about the year 95, who in many places inserted older apocalyptic fragments, more or less adequately harmonized with the context."[15] This is better in accord with the testimony of the book itself than the theory of Von Soden, who believes that a Christian writer adopted bodily an older Jewish apocalypse, and adapted it to his purposes. The first seven chapters are mostly new matter contributed by this Christian author: the Jewish apocalypse begins with chapter 8 and extends to 22 : 5, the Christian appending a conclusion of his own. The Jewish writing was probably composed between May and August, A. D. 70, during the impending fall of Jerusalem. Twenty years afterward Christians found themselves in a similar predicament under Domitian, and the stress of persecution produced the Apocalypse.[16] Professor Bacon is confident that the Apocalypse has a Palestinian origin, excepting the introductory letters to the

[15] A. Jülicher, "Introduction to the New Testament," New York, 1904, p. 290.

[16] H. Von Soden, "Early Christian Literature," New York, 1906, p. 346.

seven churches, and that the ascription of the book to John of Ephesus as author is a literary fiction.[17]

One admires, at a respectful distance, the unabashed audacity of such guesses. They do great credit to the mental agility of their authors. But when they are labeled "scientific criticism" and put forth as the last word of serious biblical scholarship, it becomes a duty to point out that they are nothing more than the baseless fabric of a vision. If out of the most admired disorder of "critical" theories we must choose one as the least improbable, that of Jülicher will serve. It has the merit of resolving at once most of the fancied difficulties, and all the real, that have been found in the style and vocabulary of the book. The use of a number of sources, selected fragments of which were translated from Aramaic into what the author supposed was Greek, will explain the occasional characteristics of literary patchwork observable, while the deeper and unmistakable indications of a single directing intelligence throughout are not ignored, as they are in Bousset's remark: "It seems to be settled that the Apocalypse can no longer be regarded as a literary unity."[18] On the contrary, if anything is settled about the Apocalypse, it is that it possesses a unity like that of a holograph.

But this conclusion as to unity is entirely non-committal as to the further inquiries, Who was this Christian writer? and, if we accept the assertion of the text that his name was John, Was he the apostle or some other John? Professor Bacon declares it to be "an axiom of criticism . . . that the author of the Revelation is a totally different individual from the author of the 'Johannine' Gospel and Epistles."[19] If one pursues studies in biblical criticism

[17] Bacon, "Fourth Gospel," pp. 180-182.
[18] *Encyclopædia Biblica*, art. "Apocalypse."
[19] Bacon, "Fourth Gospel," p. 178.

only a little way, he will encounter many such "axioms," and will discover for himself a very important difference between an axiom of criticism and an axiom of mathematics: the latter is accepted by all men of normal reasoning powers, while the former is accepted only by those who happen to agree with the critic. Professor Harnack, for example, a scholar whose attainments and conclusions Professor Bacon would probably admit to be entitled to equal weight with his own, is so little of the opinion that we have here an axiom of criticism that he regards John the presbyter as the probable author of all the Johannine writings.[20] However, he stands sole among German scholars in this conclusion, it is true; still, while his authority settles nothing, nothing that he disputes can well be called "axiomatic" in criticism.

It is again on differences of style that the modern "chorizantes" chiefly depend to make out their case. There are real differences of style between the Apocalypse and the Fourth Gospel. Those who maintain a single authorship must admit them. We have already had occasion to note the most serious of these differences. The Greek of the Apocalypse is very bad, almost the worst conceivable, while the Greek of the Gospel is good, though not so good as that of the Gospel of Luke or the Epistle to the Hebrews. It is the Greek of a Hebrew, and one of the chief differences between the Greek language and the Hebrew is the richness of the former in particles and its consequent ability to express nice shades of thought and to weave sentences together in close texture. As we have already seen, after the Hebrew fashion, the Fourth Gospel almost ignores particles. The result of this idiosyncrasy of the writer is that we find obscurity in the Fourth Gospel where a Greek writer

[20] A. Harnack, "*Chronologie der altchristlicher Litteratur*," pp. 675, note, 677, 680, note 3.

would have made himself perfectly understood. This is the easiest of the Gospels to translate and the hardest to interpret. But when we turn to the Apocalypse, we find the same habits of thought and language, only intensified. There is hardly a sentence that does not contain words, phrases, ideas derived from Hebrew prophecy, especially from Isaiah and Ezekiel. The mentality of the two books is the same: the literary habits are of the same type, the only difference being that the Gospel approximates more nearly correct Greek. There is surely something in the suggestion that has often been made: that if we concede an interval of a decade or more between the composition of the two books, a writer of Hebrew birth who in the meantime lived among Greek-speaking people might easily have acquired the additional skill in use of the language that the Gospel displays over the Apocalypse.

And impartial criticism, while it recognizes these differences of style, and grants them their due weight, will also be careful to grant them no more than their due weight. It will take into account as well the resemblances of style and vocabulary that careful study discloses. Many commentators and critics have given partial lists of words and phrases, amounting to one hundred or more, that are common to the Johannine writings, many of which are characteristic words. But in the Excursus following this chapter will be found what is believed to be the first complete analysis of the Johannine vocabulary; and at any rate, there will be found the only satisfactory basis for deductions concerning the style of the various books, so far as style and vocabulary are identical. It will be apparent to any one who examines these lists with care that many assertions concerning the differences of vocabulary are invalidated by the facts. A large part of the critical objections to a common authorship dissolves at once into thin air. Even the partial evidence previously

set forth has constrained some critics to propose the hypothesis that the author of the Gospel studied the Apocalypse, which is conceded to be the earlier work, with the intent to produce the impression of a common authorship. The "chorizantes" must feel themselves hard pressed, to have recourse to so clumsy a hypothesis. Even Professor Bacon seems inclined to the theory that all the Johannine writings should be viewed as the product, not of one man, but of one school. A common authorship is therefore now virtually admitted, and the only question remaining open is this: Were the three writings produced by a single individual, or by several individuals of the Ephesian school?

The answer to this question will depend, as it has long depended, chiefly on the personal equation. Criticism is not an exact science. Critical judgments are based upon facts that may be scientifically tested, but the judgments are subjective impressions made by the facts, and will differ as the mentality of critics differs. Style makes its appeal to the esthetic faculty, and the appeal is not precisely the same in any two individuals. Hence arguments based on alleged qualities of style are peculiarly fallacious. They are essentially uncertain and deceptive in their premises: which are often intermixed with question-begging premises from other sources; and incorrect deductions are frequently drawn from premises themselves valid. In addition to these sources of error, the individual often trusts unduly to his own perceptions, and persistently ignores a large body of well-established literary fact.

For example, the differences of style in the Johannine writings, if we allow for argument's sake the worst that has been said, are no greater than exist in writings that we absolutely know to have proceeded from one mind. Such differences of style have often been produced

by conscious effort. The many cases of successful parody constitute irrefutable proof of this: nearly all the great poets and prose-writers have been made objects of imitation, and, so far as their style is concerned, with convincing skill. More important for our purpose is the fact that without conscious effort, writers have often changed their style almost totally; so that books by them, treating different subjects, or composed at different periods of their lives, not infrequently seem so utterly diverse in style that only positive testimony would convince one of identity of authorship. Yet we have just such positive testimony in cases by the score.

So numerous are these cases that one hardly knows where to begin or end in citing instances. Notwithstanding the indisputable documentary proof that the same William Shakespeare wrote the poems and sonnets and plays, these works are so unlike in style and mentality that many critics refuse to accept the documentary proof. This unlikeness is all that gives plausibility to the Baconian theory. The literary critic of A. D. 3000, if he lights upon the "Life of Napoleon," the romance of "Ivanhoe," and the "Lady of the Lake," will have no difficulty in persuading himself from the internal evidence that one and the same Walter Scott could never have written all three books. Had we not abundant external evidence, might we not find it incredible that the robust grandeur of "Hyperion," the cameolike perfection of the "Ode to a Grecian Urn," and the puerilities of "Endymion" proceed from one poet, and that all three were composed within a decade? Can the Goethe of "Wilhelm Meister" and the Goethe of "Faust" be the same individual? Did the same Dante compose those "sugared sonnets" and the "Inferno"? And so on, and so on, through all ages and all literatures, *ad libitum*, almost *ad infinitum*, and quite certainly *ad nauseam*. Style

is as deadly a weapon in the hands of the rash critic as the gun that isn't loaded has proved to be in the hands of a fool.

Style is limited to choice and arrangement of words. It discloses mental habits. But it is not the only clue to a writer's mentality. Some years ago, in a famous trial of a socially prominent man for the alleged crime of murder, the fate of the accused turned on the question whether he wrote certain documents. Experts contended that it is impossible for a man effectually to disguise his handwriting; the trained eye can identify all that the same hand wrote. This is said to be due to the fact that each man has his own physical habits in writing, of which he is unconscious, from which therefore he can never entirely escape by any conscious effort. Certain of these habits will persist through all attempts at disguise, and thus his identity will be conclusively established. In like manner, certain mental habits persist throughout every writer's literary activity, and are to be accepted as indubitable proofs of identity.

Have we not all noticed in public speakers to whom we have frequently listened certain oratorical devices by which we should have been able to recognize them under whatsoever conditions? Preachers are peculiarly liable to fall into such habits, such as always dividing a discourse into three heads, and of these habits they are totally unconscious, yet such characteristic methods constitute evidence of identity that would be convincing to critical listeners. The use of peculiar turns of expression, of pet phrases, of favorite words, is another familiar habit of speakers and writers that would often serve as an infallible test of identity. More or less, every writer and speaker is the unconscious victim of habits that continually betray his personality, and as he is the last person to become aware of them, they persist through all

his mental product, and would make him known under every attempted disguise.

Some of these habits relate only to expression, to the words with which thought is clothed. When they are not too pronounced, they give to style that quality that we call "manner"—an agreeable flavor of originality, or at least of individuality, just sufficing for zest. When such habits become too pronounced we call them "mannerism"; the flavor of individuality is now so strong as to become offensive, or nearly so.

But other habits relate to literary form, rather than to mere expression; and analysis of literary form leads us into deeper recesses of the mind than study of literary expression. In the study of any piece of literature, structure is usually more significant than style. Structure is fundamental; style is superficial. Historical criticism has committed many gross errors by neglecting a principle that should have been so obvious. Nothing is more remarkable in the great range of critical studies of the Johannine writings than the almost complete neglect of their structure. Attention has been concentrated on the surface phenomena of words, to the utter ignoring of those underlying habits of thought that are more trustworthy indicia of identity. Criticism cannot claim to have spoken a really decisive word, not to say the last word, on any ancient composition, until it has gone below the shallows of diction and sentence-building, and taken more account of structural peculiarities, which rest on basic elements of personality.

In our previous studies we have carefully examined the structure of the Johannine writings, and the facts have been adequately set forth, but there has been little attempt as yet to estimate the value or significance of these facts. It will be remembered that we discovered the Gospel and Apocalypse to be the most artificial books

in the New Testament—"artificial" in the good sense, implying careful plan, distinct structural peculiarities. If now we reexamine these studies and sum up their results, we shall find that there is a remarkable similarity in the structure of the writings. They are not only most artificial, but artificial in the same way. The striking similarities discovered by our study are real, not imaginary, and cannot be accidental. Together they constitute evidence of a cogent character that these writings are products, not merely of one school, but of a single mind.

These similarities are two: likeness of general plan and likeness of literary form.

Of these the likeness of literary form is the less characteristic and individual, and therefore the less convincing, but still very significant. Both the Apocalypse and the Fourth Gospel are largely in the form of Hebrew poetry, and a notable part of the Epistle is cast in the same literary mold. In the Gospel, the words of Jesus are uniformly poetic, while the narrative portions are plain prose. The contents of the Apocalypse are not so easily classified. Some of the visions are mainly poetic, while the remaining parts are the baldest of prose, and prose passages are throughout interspersed with poetic in an apparently purposeless manner. Critical study may yet succeed in making an analysis of the text that will be generally accepted; and in this case many of these variations may find a perfectly natural explanation, as coming from different sources.

But the poetic form is not unique in the Johannine writings. The discourses of Jesus in the Synoptics are also mainly in the form of Hebrew verse, and this seems to be unimpeachable testimony to the fact that the ultimate choice of this form was not made by Matthew or Luke or "John," but by Jesus himself. He cast his discourses in this form, not only because he was by nature

poet as well as teacher, but because he had good reason to believe this form to be most impressive to hearers and most easily retained in memory. Everybody knows how much easier it is to commit to memory and retain verse than prose. That the author of the Fourth Gospel gives us the discourses in this form, instead of in prose, is a circumstance at least favorable to the theory that he was an intimate disciple of Jesus and well acquainted with the Master's method. Whoever he was, this author was the one early Christian writer[21] who shares with the compiler of the discourses in the Synoptics—Matthew, if we accept the tradition of Papias—this tendency to adopt the poetic form. But Matthew is clearly out of the question as author of the Apocalypse, to say nothing of the Fourth Gospel. Here we have, therefore, a kind of evidence that points unmistakably to a single authorship of the Johannine writings, and this author probably an original disciple. So far literary criticism agrees well with tradition.

In similarity of plan we find evidence of a more positive and convincing nature. Comparison of the Johannine writings shows more than similarity of structure; it, in fact, establishes identity. One characteristic feature runs throughout these structures: *a continuous thinking in sevens.* It is not beyond the theory of chances that several New Testament writers should make some kind of use of this symbolic number; indeed, every one of them might make considerable use of the number seven, and the facts could still be rationally referred to their common stock of Hebrew ideas. But when an author makes this number seven the key to the formal structure of his book, as Dante makes the number three the key

[21] We of course exclude Mark and Luke, as well as the author of the present "Matthew," because the poetic passages in these Gospels are clearly not the composition of the writers, but copied from their sources, mainly the Aramaic *Logia* of Matthew.

to the structure of the Divine Comedy, we are forced to look for an explanation to the personality of the author. If a hitherto unknown Italian poem of the fourteenth century should be discovered, and should prove to be constructed on the number three, Dante would undoubtedly be first thought of as the probable author, and this structural form might well be the decisive factor in determining the authorship. That two writers of the same country and the same generation should have the same habit of mind, and should independently choose this structural form, is so improbable as to be practically unthinkable.

This conclusion holds in the case of the Johannine writings. Their structural identity connotes mental characteristics in their author far more impressive than those mental characteristics that result in choice of words and constructions. In other words, plan counts for more than style in determining authorship. Identity of plan therefore overrides differences of style when we come to final judgment regarding the authorship of any writing or series of writings. And this is especially the case when, in a given series, we find certain writings that have an identical plan, while no other document in the series shows a tendency toward the same mental habit. Thinking in sevens is not only characteristic of the Johannine writings, but peculiar to these writings among the entire early Christian literature. For while the symbolism of seven is known and employed in nearly all this literature, it does not extend to plan and structure in any other work. No other writing of Christian antiquity even suggests this sevenfold treatment of its material.

We have, therefore, in the Johannine writings such marked structural phenomena as constitute proof of unity of authorship more weighty than could be furnished by any similarities of style; and conversely, no dissimi-

larities of style could be held to offset this proof. But the evidence of authorship afforded by the style of these writings is indecisive in itself; there are as many and as great similarities as dissimilarities, and the latter may be plausibly accounted for on several grounds. Of these three writings, possessing these common structural traits, the only writings in a large collection that so possess them, two are generally conceded to be from the same writer. The conclusion is almost irresistible that the third must proceed from the same mind.

V

It may be objected by one who has read thus far, that the sum total of what has been said fails to prove the Johannine authorship of the Fourth Gospel, and still more signally fails to prove a single authorship of Gospel and Apocalypse. But once more let it be said, This literary study of these writings is not intended to "prove" anything; it is an attempt to understand those writings better, including the question of their authorship. It is a search for truth, not the defense of a thesis. We are not required to reach a definite conclusion regarding any of the questions raised, unless the evidence compels such a conclusion. But, moreover, it should also be recognized that nobody is under obligation to "prove" the Johannine authorship. It is for those who doubt John's authorship of the writings attributed to him to disprove it. For we have the same evidence for his authorship that we have for the authorship of Plato's Dialogues or Cæsar's Commentaries, namely, the unbroken tradition of antiquity. Such traditions may be erroneous, but they can be set aside only by good evidence. If the evidence, such as we have, is on the whole more favorable to the Johannine authorship than unfavorable, can

it be said that the hostile critics have made out their case? After three centuries of study and discussion, some of the ablest critics maintain a single authorship, while others concede a virtual Johannine authorship of the Gospel. In the face of such facts, it would seem futile for the more radical critics to claim that they have disproved the traditional theory. A sober scholar, who weighs well the evidence and the meaning of words, will be slow to assert that the presumption of right and authority always attaching to undisputed tradition has been seriously weakened.

Our inquiry has solidly established the following facts and conclusions:

1. Each of the Johannine books—Apocalypse, Gospel, and Epistle—is the product of a single mind. No hypothesis of a composite authorship is admissible.

2. The Gospel and Epistle are original works, incorporating no previous sources.

3. The Apocalypse probably incorporates considerable portions of previously existing apocalypses of Jewish origin, freely adapted to the new Christian uses.

4. Large parts of each writing are in the form of Hebrew poetry, a fact that points toward a common origin.

5. The three writings have a large common vocabulary of words and phrases, a fact that gives emphatic support to the hypothesis of common authorship.

6. The differences of vocabulary are amply accounted for by (a) the brevity of the writings; (b) their differences of theme and aim; (c) the use of documents, as indicated above (3).

7. The difficulties presented by "John's" report of the discourses of Jesus have largely disappeared, to such an extent that at least one learned German critic now accepts them as the Memoirs of the apostle John and the genuine nucleus of the Gospel.

8. Each of the three writings was evidently composed by a Jew, to whom Greek had never become a natural medium of expression. But the differences between the Apocalypse and the other writings in the use of Greek are no greater than might easily occur in the writings of any Hellenist, if an interval of a decade or more between them be assumed.

9. Each book shows the same attitude of mind toward Jesus, his mission, and the character of his "salvation."

10. The structure of each book is determined by the number seven. This is of deepest significance, in view of the fact that it is true of no other early Christian writing, canonical or uncanonical.

11. So many of the above ten conclusions have been accepted as to lead an increasing number of critics either to pronounce in favor of a single authorship or to conclude that the three writings emanated from an Ephesian school, of which the apostle John was the founder.

12. The tendency of recent criticism is to the conclusion that the Johannine writings must be studied as one tissue.

So far as the writer can learn, the conclusions numbered 4 and 10 have never before been urged in a critical treatise on the Johannine writings; and those numbered 5 and 6 have never before been adequately established.

EXCURSUS TO CHAPTER VII

GREEK WORDS USED ONLY IN THE GOSPEL

Note. Words marked with a prefixed asterisk are used nowhere else in the New Testament; a prefixed dagger means that the word is used only once elsewhere.

Ἀγαθός (3), ἀγγέλλω (2), ἄγω (13), ἀγωνίζομαι (1), ἀδελφή (6), ἀθετέω (1), αἰγιαλός (1), αἰτία (3), ἄκανθαι (1), ἀκάνθινος

(1), ἀκοή (1), ἀλείφω (2), ἀλέκτωρ (2), *ἀλιεύω (1), *ἀλλαχόθεν (1), ἅλλομαι (1), ἀλλότριος (2), ἀλοή (1), ἁμαρτωλός (4), ἀμνός (2), ἀναβλέπω (4), ἀνάκειμαι (4), ἀνακύπτω (2), *ἀναμάρτητος (1), ἀναπίπτω (5), ἀναστρέφω (1), ἀνατρέπω (1), ἀναχωρέω (1), ἀνέρχομαι (1), *ἀνθρακιά (1), ἀνίστημι (8), ἀντί (1), ἀντλέω (4), *ἄντλημα (1), ἄνω (3), ἄνωθεν (5), ἅπας (1), ἀπειθές (1), ἀποκαλύπτω (1), ἀποκόπτω (2), ἀπόκρισις (2), ἀπολύω (5), ἀποσυνάγωγος (3), *ἄραφος (1), ἀριστάω (2), ἀρκέω (2), ἄρτος (24), ἀρχιερεύς (20), ἀρχιτρίκλινος (3), ἄρχω (2), ἄρωμα (1), ἀσθένεια (2), ἀσθενέω (9), ἀτιμάζω (1), αὐξάνω (1), *αὐτόφωρος (1), βαίον (1), βαπτίζω (13), βάπτω (2), βασιλικός (2), βῆμα (1), βιβρώσκω (1), βλασφημέω (1), βοάω (1), βόσκω (2), βουλεύομαι (2), βούλομαι (1), βοῦς (2), βραχίων (1), βραχύς (1), βρῶμα (1), βρῶσις (4), γαζοφυλάκιον (1), γείτων (1), γεμίζω (2), γενετή (1), γέρων (1), γεύομαι (2), γεωργός (1), γηράσκω (1), *γλωσσόκομον (2), γνωρίζω (2), γνωστός (2), γογγύζω (4), γογγυσμός (1), γονεῖς (6), γράμμα (2), γραμματεύς (1), γραφή (12), δαιμονίζομαι (1), *δακρύω (1), δάκτυλος (4), *δειλιάω (1), δεκαπέντε (1), δέρω (1), δέχομαι (1), δήποτε (1), διαδίδωμι (1), *διαζώννυμι (3), διακονέω (3), διάκονος (3), διαμερίζω (1), διασκορπίζω (1), διασπορά (1), διατρίβω (2), διδάσκαλος (8), διεγείρω (1), διέρχομαι (3), δίκτυον (4), δοκέω (8), δόλος (1), δουλεύω (1), δωρεά (1), ἔθος (1), εἰσάγω (1), εἶτα (3), ἐκδέχομαι (1), ἐκλέγομαι (5), ἐκμάσσω (3), *ἐκνεύω (1), ἐκτείνω (1), ἐλάσσων (1), ἐλαττόω (1), ἐλαύνω (1), ἐλευθερόω (2), ἔλεγμα (1), ἑλκύω (5), ἑλληνιστί (1), ἐλπίζω (1), ἐμβαίνω (4), ἐμβλέπω (2), ἐμβριμάομαι (2), ἐμπίμπλημι (1), ἐμφανίζω (2), *ἐνκαίνια (1), ἐνταφιάζω (1), ἐνταφιασμός (1), ἐντέλλομαι (5), ἐντυλίσσω (1), ἐξάγω (1), ἔξεστιν (2), ἐξετάζω (1), ἐξηγέομαι (1), *ἐξυπνίζω (1), ἑορτή (17), *ἐπάρατος (1), ἐπαύριον (5), ἐπεί (2), *ἐπενδύτης (1), ἐπερωτάω (2), ἐπίκειμαι (2), ἐπιλέγομαι (1), ἐπιμένω (1), ἐπιτρέπω (1), *ἐπιχρίω (2), ἐπουράνιος (1), ἑρμηνεύω (3), ἔσω (1), ἕτερος (1), ἕτοιμος (1), εὐθύνω (1), εὐθύς (3), εὐλογέω (1), ἐχθές (1), ζῆλος (1),

ζήτησις (1), ζώννυμι (2), ζωοποιέω (3), ἡλικία (2), ἧλος (2), θαρσέω (1), θερμαίνομαι (3), θήκη (1), θνήσκω (2), θρέμμα (2), θρηνέω (1), θυγάτηρ (1), θυρωρός (3), θύω (1), ἰάομαι (3), ἴδε (15), ἴδιος (15), ἱερόν (11), ἱμάς (1), ἱματισμός (1), ἴσος (1), ἰχθύς (3), καθαίρω (1), καθαρισμός (2), *καίτοιγε (1), κἀκεῖ (1), κἀκεῖνος (6), κακῶς (1), καλός (7), καλῶς (4), κἄν (4), κατάγνυμι (3), *καταγράφω (1), κατάκειμαι (2), κατακρίνω (2), *κατακύπτω (1), καταλαμβάνω (5), καταλείπω (1), καταγορία (1), κάτω (2), *κειρία (1), κέρμα (1), *κερματιστής (1), †κῆπος (3), κλάσμα (2), *κλῆμα (4), κλῆρος (1), κλίνω (1), κοιλία (2), κοιμάομαι (2), *κοίμησις (1), κόκκος (1), κολλυβιστής (1), κόλπος (2), κολυμβήθρα (3), *κομψότερον (1), κράββατος (4), κραυγάζω (6), *κρίθινος (2), κρυπτός (3), κυκλόω (1), κύπτω (2), κώμη (3), λάθρα (1), †λαλιά (2), λατρεία (1), λέντιον (2), λῃστής (3), λιθάζω (5), λοιδορέω (1), λύκος (2), λυπέω (2), λύπη (4), μαθητής (78), μαίνομαι (1), μακράν (1), μᾶλλον (4), μαστιγόω (1), μάχομαι (1), μεθερμηνεύομαι (1), μέλει (2), μέν (8), μέντοι (5), *μεσόω (1), μεστός (3), μεταβαίνω (3), μεταξύ (1), μετρητής (1), μηκέτι (2), μήποτε (1), μήτι (3), *μίγμα (1), μικρόν (9), †μισθωτός (2), μνημεῖον (16), μοιχεία (1), μύρον (4), †νάρδος (1), νέος (1), †νεύω (1), νιπτήρ (1), νίπτω (13), νοέω (1), †νομή (1), νόμος (14), †νύσσω (1), ὁδηγέω (1), ὁδοπορία (1), *ὄζω (1), †ὀθόνιον (4), οἰκία (5), οἰκοδομέω (1), οἶκος (4), οἶμαι (1), ὀκτώ (2), †ὁμοῦ (3), ὅμως (1), *ὀνάριον (1), ὄνος (1), ὄξος (3), ὅπως (1), ὄρθρος (1), ὀρφανός (1), ὀσμή (1), ὀστέον (1), οὐ (3), οὐδέποτε (1), οὐδέπω (3), *οὐκοῦν (1), οὐχί (7), *ὀψάριον (5), ὀψία (2), *παιδάριον (1), παιδίσκη (1), παῖς (1), πάντοτε (7), παραγίνομαι (2), παραδίδωμι (15), παρακύπτω (2), παραλαμβάνω (3), παραμυθέομαι (2), παρασκευή (3), παρίστημι (2), †παροιμία (4), πάσχα (10), *πενθερός (1), πεντακισχίλιοι (1), πεντηκόντα (2), πέραν (8), *περιδέομαι (1), περιίστημι (1), περισσεύω (2), περιστερά (3), περιτέμνω (1), περιτίθημι (1), περιτομή (2), †πηλός (5), πιπράσκω (1), πλείων (5), πλέκω (1),

πλευρά (4), πλῆθος (2), πλήρης (1), πλήρωμα (1), πλησίον (1), πλοιάριον (4), ποιμήν (6), πολλάκις (1), πολύτιμος (1), πορεύομαι (17), πόσις (1), πότε (1), *πότερον (1), πραιτώριον (4), πράσσω (2), πρίν (3), πρό (9), *προβατικός (1), *προβάτιον (2), *προσαιτέω (1), †προσαίτης (1), προσέρχομαι (1), *προσκυνητής (1), *προσφάγιον (1), προσφέρω (2), πρότερος (3), προτρέχω (1), πρόφασις (1), πρωί (2), †πρωία (1), πρῶτον (8), *πτύσμα (1), πτύω (1), πυνθάνομαι (1), πυρετός (1), πῶλος (1), πωρόω (1), ῥάπισμα (2), *ῥέω (1), ῥῆμα (12), σάββατον (14), σκανδαλίζω (2), *σκέλος (3), *σκηνοπηγία (1), σκληρός (1), σουδάριον (2), σπεῖρα (2), σπείρω (2), σπόγγος (1), σταυρός (1), στοά (2), στρατιώτης (6), συμφέρω (3), συνέδριον (1), *συνεισέρχομαι (2), συνέρχομαι (2), *συνμαθητής (1), συνσταυρόω (1), συντελέω (1), συντίθημι (1), *συνχράομαι (1), σχίζω (2), σχίσμα (3), †σχοινίον (1), σώζω (6), ταράσσω (6), τάχειον (2), τελευτάω (1), τέρας (1), *τεταρταῖος (1), *τετράμηνος (1), τιμάω (6), τολμάω (1), τότε (10), τράπεζα (1), τριάκοντα (2), †τριακόσιοι (1), τρίς (1), τρίτον (3), τροφή (1), τρώγω (5), τύπος (2), ὑγιής (6), *ὑδρία (3), ὑπαντάω (4), ὑπάντησις (1), ὑπέρ with acc. (1), ὑπηρέτης (9), ὕπνος (1), ὑπό with acc. (1), ὑπόδειγμα (1), ὑπόδημα (1), ὑπομιμνήσκω (1), †ὕσσωπος (1), ὑστερέω (1), ὕστερον (1), ὑφαντός (1), ὑψόω (5), φανερῶς (1), *φανός (1), φαῦλος (2), φημί (4), φίλος (6), φορέω (1), *φραγέλλιον (1), *χαμαί (2), χειμών (1), χείρων (1), χιτών (2), *χολάω (1), χωλός (1), χώρα (3), χωρέω (3), χωρίον (1), χωρίς (6), ψῦχος (1), *ψωμίον (4), ὧν (26), *ὡσαννά (1), ὥστε (1), ὠτάριον (1), ὠτίον (1), ὠφελέω (2).

WORDS USED IN THE APOCALYPSE ONLY

*Ἄβυσσος (7), ᾅδης (4), ἀδικέω (10), ἀδίκημα (1), ἄδω (3), ἀετός (3), ἀήρ (2), αἰνέω (1), αἰσχύνη (1), αἰχμαλωσία (2), ἀκάθαρτος (4), *ἀκμάζω (1), ἄκρατος (1), ἀκρίς (2), ἀλλαλουιά (4), ἄλυσις (1), ἄλφα (3), *ἀμέθυστος (1), *ἄμωμον (1),

ἄμωμος (1), ἀνάπαυσις (2), ἀναπαύω (2), ἀνατολή (3), ἀπαρχή (1), ἄπιστος (1), ἀποδίδωμι (3), ἀποκάλυψις (1), ἀποφέρω (2), ἀποχωρίζομαι (1), ἀργός (1), ἄργυρος (1), ἀριθμέω (1), *ἄρκος (1), ἅρμα (1), ἀρνίον (27), ἄρσεν (2), ἀρχαῖος (2), ἀστήρ (14), ἀστραπή (4), ἀσχημοσύνη (1), αὐλητής (1), ἀφαιρέω (2), ἄχρι (11), ἄψινθος (2), βάρος (1), βασανίζω (5), βασανισμός (5), βασιλεύω (7), βασίλισσα (1), *βάτραχος (1), βδέλυγμα (3), βδελύσσομαι (1), βήρυλλος (1), *βιβλαρίδιον (4), βίβλος (2), βοηθέω (1), βορρᾶς (1), βότρυς (1), βρέχω (1), βροντή (9), βύσσινος (5), γαστήρ (1), γέμω (7), γένος (1), γλυκύς (2), γνώμη (3), γόμος (2), γόνυ (1), γρηγορέω (3), γυμνότης (1), γωνία (2), δάκρυον (2), δειλός (1), δειπνέω (1), δέκα (9), δένδρον (4), δεσπότης (1), *διάδημα (3), διαθήκη (1), διακονία (1), διαυγής (1), διαφθείρω (2), δικαίωμα (2), διπλόος (2), *διπλόω (1), δίς (1), δίστομος (2), *δράκων (12), δρέπανον (7), δύναμις (12), δυσμή (1), δωδέκατος (1), δῶρον (1), *ἐγχρίω (1), εἴτις (8), εἰδωλόθυτος (2), εἰδωλολάτρης (2), εἴκοσι (6), εἰκών (10), ἑκατόν (4), ἐκδικέω (2), ἐκκλησία (20), ἔλαιον (2), ἐλεεινός (1), *ἐλεφάντινος (1), ἑλίσσω (1), ἕλκος (2), ἑλληνικῇ (1), ἐμέω (1), ἔμπορος (4), ἔμφοβος (1), ἔνατος (1), ἑνδέκατος (17), ἐνδύω (3), *ἐνδώμησις (1), *ἑξακόσιοι (2), ἐξαλείφω (3), ἑξήκοντα (3), ἔξωθεν (2), ἐπιγράφω (1), ἐπιθυμέω (1), ἕπτα (46), ἐρημόω (3), ἔριον (1), ἔσωθεν (2), εὐαγγέλιον (1), εὐαγγελίζομαι (2), εὐλογία (3), εὐφραίνω (3), εὐχαριστία (2), εὐώνυμος (1), ἐχθρός (2), *ζεστός (2), *ζηλεύω (1), ζυγός (1), ζωνή (2), ζῷον (20), ἥλιος (13), ἥμισυς (3), *ἡμίωρον (1), θαῦμα (1), θαυμαστός (2), θεῖον (6), *θειώδης (1), θεμέλιος (3), θεραπεία (1), θηρίον (38), θρόνος (46), θύινος (1), θυμός (10), θυσιαστήριον (38), θώραξ (2), ἴασπις (4), *ἱππικός (1), †ἵππος (16), *ἶρις (2), ἰσχυρός (9), κάλαμος (3), κάμινος (2), †καπνός (12), *κατάθεμα (1), κατακαίω (1), καταπίνω (1), *καταφραγίζω (1), *κατήγωρ (1), κατοικέω (13), κατοικητήριον (1), καυματίζω (2), κέντρον (1), κεραμικός (1), *κεράννυμι (2), †κέρας (9), κηρύσσω (1), κιβωτός (1), †κιθάρα (3), †κιθαρίζω (1), *κιθα-

ῥῳδός (2), κνέω (2), *κιννάμωμον (1), κλείς (4), *κλέμμα (1), κληρονομέω (1), κλητός (1), κλίνη (1), κοινόν (1), κόκκινος (4), κολλάομαι (1), *κολλύριον (1), κόπτω (2), κοσμέω (2), κράτος (2), κραυγή (1), κριθή (1), κρούω (1), *κρυσταλλίζω (1), κρύσταλλος (2), κτῆνος (1), κτίζω (3), κτίσις (1), κτίσμα (2), †κυβερνήτης (1), *κυκλόθεν (3), κύκλῳ (3), †κυριακός (1), κύων (1), λαμπρός (5), λατρεύω (2), *λευκοβύσσινος (1), λευκός (15), λέων (6), †ληνός (4), †λίβανος (1), *λιβανωτός (2), λίθενος (1), λίμνη (6), λιμός (2), †λίνον (1), λιπαρός (1), λοιπός (8), λυχνία (7), λύχνος (3), μακρόθεν (3), μαργαρίτης (5), *μάρμαρος (1), *μαρτύριον (1), *μάρτυς (5), *μασάομαι (1), μαστός (1), †μεγιστάν (2), μέλας (2), μέλι (2), μεσουράνημα (3), μετανοέω (12), μετρέω (5), *μέτωπον (8), †μῆκος (2), μήν (6), μήτε (2), μίγνυμι (2), μνῆμα (1), †μολύνω (2), μόσχος (1), *μουσικός (1), *μυκάομαι (1), *μύλινος (1), μύλος (1), μυστήριον (4), ναύτης (1), νεφέλη (7), *νεφρός (1), νῆσος (3), νότος (1), νοῦς (2), †ξύλινος (1), ξύλον (7), ὄγδοος (2), ὅδε (7), ὀδούς (1), οἰκουμένη (3), οἷος (1), ὀλίγος (4), *ὅλυνθος (1), ὀμνύω (1), ὁμοίωμα (1), ὀξύς (7), ὄπισθεν (4), †ὅρασις (3), *ὅρμημα (1), *ὄρνεον (3), ὁσάκις (1), ὅσιος (2), οὐαί (9), *οὐρά (5), οὖς (8), ὄφελον (1), παιδεύω (1), †παντοκράτωρ (9), παράδεισος (1), *πάρδαλις (1), παρεμβολή (1), παρθένος (1), πάσχω (1), πατάσσω (2), πατέω (3), πειρασμός (1), *πελεκίζομαι (1), *πέμπτος (4), πενθέω (3), †πένθος (4), περιβάλλω (12), περιζώννυμαι (2), *περιρραίνω (1), *πέτομαι (5), πέτρα (2), †πικραίνω (3), πλατεῖα (3), †πλάτος (2), πλέω (1), πληγή (16), πλήν (1), *πλήσσω (1), πλούσιος (4), πλουτέω (5), πλοῦτος (2), πλύνω (2), πνευματικῶς (1), *ποδήρης (1), †πολεμέω (6), πόλεμος (9), †πόνος (3), πορνεύω (5), πόρνη (5), πόρνος (2), *πορφύρα (1), *ποταμοφόρητος (1), ποτίζω (1), προσευχή (3), πρόσωπον (9), προφητεία (7), †προφῆτις (1), *πρωινός (2), πρωτότοκος (1), πτέρυξ (2), πτῶμα (3), πτοχεία (1), πυλών (11), *πύρινος (1), πυρόομαι (2), *πυρρός

(2), *ῥάβδος* (4), *ῥαντίζω* (1), *ῥέδη* (1), *ῥίζα* (2), *ῥομφαία* (6), **ῥυπαίνομαι* (1), **ῥυπαρεύομαι* (1), †*ῥύπαρός* (1), *σάκκος* (2), *σάλπιγξ* (6), *σαλπίζω* (10), *σαλπιστής* (1), **σάπφειρος* (1), **σάρδιον* (2), **σαρδόνυξ* (1), *σεισμός* (7), *σείω* (1), *σελήνη* (4), **σεμίδαλις* (1), *σημαίνω* (1), †*σιγή* (1), †*σιδήρεος* (4), **σίδηρος* (1), **σιρικός* (1), *σκάνδαλον* (1), *σκηνή* (3), *σκορπίος* (3), *σκοτίζομαι* (1), *σκοτόομαι* (2), **σμαράγδινος* (1), **σμάραγδος* (1), *σοφία* (4), *σταφυλή* (1), *στηρίζω* (1), *στολή* (5), *στράτευμα* (4), **στρηνιάω* (2), **στρῆνος* (1), *στύλος* (2), *συμβουλεύω* (1), *σύνδουλος* (3), *συνκοινωνέω* (1), *συνκοινωνός* (1), *σφόδρα* (1), *σφραγίς* (13), †*ταλαίπωρος* (1), **ταλαντιαῖος* (1), *τάχος* (2), *τεῖχος* (6), *τέταρτος* (7), **τετράγωνος* (1), *τεχνή* (1), *τεχνίτης* (1), *τίμιος* (6), **τιμώτης* (1), **τόξον* (1), **τοπάζιον* (1), *τρέφω* (2), **τρίχινος* (1), †*τρυγάω* (2), **δακίνθινος* (1), **δάκινθος* (1), **δάλινος* (3), **δαλος* (2), *δετός* (1), *ὑπομονή* (7), *ὑψηλός* (2), *ὕψος* (1), †*φαρμακία* (2), **φάρμακον* (1), **φαρμακός* (2), *φθείρω* (1), **φιάλη* (12), *φλόξ* (3), *φονεύς* (2), *φόνος* (1), *φυλή* (21), *φύλλον* (1), †*φωστήρ* (1), **χάλαζα* (4), *χαλινός* (1), *χάλκεος* (1), **χαλκηδών* (1), **χαλκολίβανον* (2), *χαλκός* (1), *χάραγμα* (7), *χῆρα* (1), *χιλιάς* (18), †*χίλιοι* (9), †*χιών* (1), **χλιαρός* (1), †*χλωρός* (3), **χοῖνιξ* (2), †*χοῦς* (1), *χρύσεος* (15), *χρυσίον* (5), **χρυσόλιθος* (1), **χρυσόπρασος* (1), *χρυσός* (4), **χρυσόω* (2), †*ψευδής* (2), †*ψηφίζω* (1), †*ψῆφος* (1), †*ψυχρός* (3), **Ω* (3), *ᾠδή* (4), *ὠδίνω* (1).

WORDS FOUND IN THE EPISTLE ONLY

Ἀγαπητός (6), *ἁγνός* (1), *ἀγγελία* (2), *αἰσχύνομαι* (1), *αἴτημα* (1), *ἀλαζονία* (1), *ἀνομία* (1), *ἀντίχριστος* (4), *βίος* (2), *διάνοια* (1), *δοκιμάζω* (1), *ἐλπίς* (1), *ἐπαγγελία* (1), *ἐπαγγέλλω* (1), *ἡμέτερος* (2), *καθαρίζω* (2), *καταγινώσκω* (2), *κοινωνία* (4), †*κόλασις* (1), *νεανίσκος* (2), **νίκη* (1), *ὅθεν* (1), *παλαιός* (2), *παρουσία* (1), *πείθω* (1), *πλάνη* (1), *ποταπός*

(1), *σπλάγχνον* (1), *τεκνίον* (7), *φανερός* (1), *χάριν* (1), **χρίσμα* (3), *ψηλαφάω* (1).

WORDS COMMON TO THE THREE WRITINGS

Ἀγαπάω (G37, E27, A4), *ἀγαπή* (G8, EI8, A2), *ἅγιος* (G6, EI, A25), *ἀδελφός* (GI4, EI5, A5), *αἷμα* (G6, E4, AI9), *αἰών* (GI3, EI, AI4), *αἰώνιος* (GI7, E6, AI), *ἀκούω* (G59, EI4, A46), *ἀληθινός* (G9, E4, AIO), *ἀλλά* (GIO2, EI5, AI4), *ἀλλήλων* (GI5, E6, A2), *ἁμαρτία* (GI8, EI7, A3), *ἄν* (G29, E5, A2), *ἄνθρωπος* (G59, EI, A25), *ἀπό* (G40, EI9, A37), *ἀποστέλλω* (G28, E3, A3), *ἀρνέομαι* (G4, E3, A2), *ἄρτι* (GI2, EI, A2), *ἀρχή* (G8, E3I, A3), *ἀφίημι* (GI4, E2, A3), *γάρ* (G66, E3, AI7), *γίνομαι* (G53, EI, A37), *γινώσκω* (G56, E24, A4), *γράφω* (G22, EI3, A29), *διά* (GI5, E2, AI7), *διάβολος* (G3, E4, A5), *διδάσκω* (GIO, E3, A2), *δίδωμι* (G75, E7, A57), *δίκαιος* (G3, E5, A5), *δικαιοσύνη* (G2, E3, A2), *δύναμαι* (G36, E2, AIO), *ἐάν* (G4I, E2I, A5), *ἐὰν μή* (GI8, EI, A4), *εἰ μή* GI5, E2, A8), *εἶδον* (G36, E2, A56), *οἶδα* (G82, EI5, AI2), *ἐστίν* (GI69, E73, A32), *εἰσίν* (GI4, E5, A25), *εἶναι* (G3, EI, A2), *ἦμεν, ἦν, ἦσαν,* (G98, E6, AI2,) *ἔσομαι* (G6, E2, AI3), *εἶπον* (G207, E4, A6), *εἰς* (G88, E9, A79), *εἷς* (G35, EI, A23), *ἐκ* (GI67, E34, A38), *ἔμπροσθεν* (G5, EI, A3), *ἐν* (G223, E79, A58), *ἐντολή* (GII, EI4, A2), *ἐνώπιον* (GI, EI, A3I), *ἐξέρχομαι* (G30, E2, AI4), *ἔξω* (GI3, EI, A2), *ἐπί* with dative (G7, EI, AI5), *ἐπιθυμία* (GI, E3, AI), *ἔργον* (G27, E3, A2I), *ἔρχομαι* (GI58, E4, A34), *ἔσχατος* (G8, E2, A6), *ἔχω* (G85, E26, A99), *ζάω* (GI6, EI, AI3), *ζωή* (G37, EI3, AI7), *ἤ* (GI2, EI, A5), *ἡμέρα* (G3I, EI, A2I), *θάνατος* (G8, E6, AI9), *θέλημα* (GII, E2, AI), *θεός* (G8I, E6I, A97), *θεωρέω* (G22, EI, A2), *ἵνα* (GI28, EI8, A32), *ἵνα μή* (GI8, E2, AII), *καινός* (G2, EI, A8), *καλέω* (G2, EI, A7), *καρδία* (G7, E4, A3), *κατά* with acc. (G8, EI, A6), *κεῖμαι* (G7, EI, A2), *κόσμος* (G76, E22, A3), *κρίσις* (GII, EI, A4), *λαμβάνω* (G46, E3, A23), *λέγω* (G264, E49, A95), *λόγος* (G40, E6, AI8), *λύω*

(G6, E2, A6), *μαρτυρέω* (G33, E6, A4), *μαρτυρία* (G14, E6, A9), *μένω* (G39, E22, A1), *μετά* with gen. (G41, E7, A39), *μή* (G49, E15, A12), *μισέω* (G11, E5, A3), *μόνος* (G9, E2, A1), *νικάω* (G1, E6, A15), *ὅμοιος* (G2, E1, A21), *ὁμολογέω* (G4, E5, A1), *ὄνομα* (G25, E3, A36), *ὁράω* (G30, E7, A7), *ὅστις* (G7, E2, A9), *ὅταν* (G17, E1, A9), *ὅτι* (G263, E75, A60), *οὐ* (G267, E48, A55), *οὐδέ* (G14, E3, A10), *οὐδείς* (G54, E2, A12), *οὐκέτι* (A3, G12), *οὔπω* (G13, E1, A2), *οὕτως* (G15, E2, A7), *ὀφθαλμός* (G17, E3, A10), *πάλιν* (G45, E1, A2), *πᾶς* (G65, E27, A54), *πατήρ* (G137, E14, A5), *περιπατέω* (G17, E4, A5), *πιστός* (G1, E1, A8), *πλανάω* (G2, E2, A8), *πληρόω* (G15, E1, A2), *πνεῦμα* (G23, E12, A18), *ποιέω* (G104, E12, A29), *πολύς* (G36, E2, A14), *πονηρός* (G3, E6, A1), *ποῦ* (G19, E1, A1), *πρός* with acc. (G98, E8, A6), *πρῶτος* (G7, E1, A17), *πῶς* (G20, E2, A1), *σάρξ* (G13, E2, A6), *σπέρμα* (G3, E1, A1), *τέκνον* (G3, E5, A3), *τηρέω* (G18, E7, A11), *τίθημι* (G18, E2, A3), *τρεῖς* (G4, E2, A11), *ὕδωρ* (G23, E3, A18), *υἱός* (G56, E22, A7), *ὑπάγω* (G32, E1, A6), *φαίνω* (G2, E1, A4), *φανερόω* (G9, E9, A2), *φοβέομαι* (G5, E1, A6), *φόβος* (G3, E3, A3), *φῶς* (G24, E5, A3), *χείρ* (G15, E1, A16), *χρεία* (G4, E2, A3), *ψεῦδος* (G1, E2, A3), *ψυχή* (G10, E2, A7), *ὥρα* (G26, E2, A10), *ὡς* (G13, E2, A70).

WORDS FOUND IN THE APOCALYPSE AND IN EITHER OF THE OTHERS

Ἀγαλλιάω (A1, G2), *ἄγγελος* (A67, G4), *ἁγιάζω* (A1, G4), *ἀγοράζω* (A6, G3), *αἴρω* (G26, A2), *ἀκολουθέω* (A6, G19), *ἄλλος* (A18, G34), *ἀμήν* (A8, G26), *ἄμπελος* (A2, G3), *ἀναβαίνω* (A13, G16), *ἀναγινώσκω* (A1, G1), *ἀνάστασις* (A2, G4), *ἄνεμος* (A3, G1), *ἀνήρ* (A1, G8), *ἀνοίγω* (A26, G11), *ἄξιος* (A7, G1), **ἀπάρτι* (A1, G2), *ἀπέρχομαι* (A8, G21), *ἀποθνήσκω* (A6, G27), *ἀποκρίνομαι* (A1, G78), *ἀποκτείνω* (A15, G12), *ἀπόλλυμι* (A1, G10), *ἀπόστολος* (A3, G1), *ἀπώλεια* (A2, G1), *ἀριθμός* (A10, G1), *ἁρπάζω* (A1, G4), *ἄρχων* (A1,

G7), *αὐλή* (A1, G3), *βαθύς* (A1, G1), *βάλλω* (A28, G18), *βασιλεία* (A9, G5), *βασιλεύς* (A19, G16), *βαστάζω* (A3, G5), *βιβλίον* (A23, G2), *βλασφημία* (A5, G1), *βλέπω* (A16, G16), *γάμος* (A2, G3), *γεννάω* (E10, G18), *γῆ* (A82, G11), *γλῶσσα* (A8, E1), *γυμνός* (A3, G1), *γυνή* (A19, G22), *δαιμόνιον* (A3, G6), *δεῖ* (A8, G10), *δείκνυω* (A8, G7), *δεῖπνον* (A2, G3), *δέκατος* (A2, G1), *δεξιός* (A9, G2), *δεῦρο* (A2, G1), *δεῦτε* (A1, G2), *δεύτερος* (A13, G4), *δέω* (A2, G4), *δηνάριον* (A2, G2), *διακόσιοι* (G2, A2), *διδαχή* (A3, G3), *διψάω* (A3, G6), *διώκω* (A1, G2), *δόξα* (A17, G18), *δοξάζω* (A2, G22), *δοῦλος* (A14, G11), *δύο* (A9, G13), *δώδεκα* (A21, G6), *δωρεάν* (A2, G1), *ἕβδομος* (A5, G1), **ἑβραιστί* (A2, G5), *ἐγγύς* (A2, G11), *ἐγείρω* (A1, G13), *ἔθνος* (A23, G5), *εἰ οὐ* (A1, G2), *εἴδωλον* (A1, E1), *εἰμί* (A10, G54), *εἶ* (A8, G26), *εἰρήνη* (A2, G6), *εἰσέρχομαι* (A5, G15), *ἕκαστος* (A7, G4), *ἐκβάλλω* (A1, G6), *ἐκεῖ* (A5, G22), *ἐκεῖθεν* (A1,G2), *ἐκκεντέω* (A1, G1), *ἐκλεκτός* (A1, G1), *ἐκπορεύομαι* (A8, G2), *ἔκτος* (A5, G2), *ἐκχέω* (A9, G1), *ἐλαία* (A1, G1), *ἐλέγχω* (A1, G3), *ἐλευθερός* (A3, G2), *ἐμός* (A1, G37), *ἑξ* (A2, G3), *ἐναυτός* (A1, G3), *ἐντεῦθεν* (A1, G5), *ἐπάνω* (A2, G2), *ἐξουσία* (A21, G8), *ἐπί* (with gen., A59, G9; with acc., A74, G21), *ἐπιβάλλω* (A1, G2), *ἐπιπίπτω* (A1, G8), *ἐπιστρέφω* (A2, G1), *ἐπιτίθημι* (A1, G3), *ἐραυνάω* (A1, G2), *ἐργάζομαι* (A1, G7), *ἔρημος* (A2, G5), *ἐρῶ* (A5, G6), *ἐσθίω* (A6, G15), *ἔτι* (A2, G8), *ἑτοιμάζω* (A7, G2), *ἔτος* (A6, G3), *εὐθέως* (A1, G3), *εὑρίσκω* (A13, G19), *εὐχαριστέω* (A1, G3), *ἕως* (conj., A1, G5; prep., A1, G6), *ζητέω* (A1, G34), *ἥκω* (A6, G4), *θάλασσα* (A26, G9), *θαυμάζω* (A4, G6), *θέλω* (A6, G23), *θεραπεύω* (A2, G1), *θερίζω* (A3, G4), *θερισμός* (A1, G2), *θλῖψις* (A5, G2), *θρίξ* (A2, G2), *θύρα* (A4, G7), *ἰδού* (A26, G4), *ἱερεύς* (A3, G1), *ἱμάτιον* (A7, G6), *ἵστημι* (A21, G19), *ἰσχύω* (A1, G1), *κἀγώ* (A5, G31), *καθαρός* (A5, G4), *κάθημαι* (A4, G4), *καθίζω* (A3, G3), *καιρός* (A5, G3), *καίω* (A5, G2), *κακός* (A2, G2), *καρπός* (A2, G9), *κατά* (with gen., A3, G1), *καταβαίνω* (A10, G17), *καταβολή* (A2, G1), *κατεσθίω* (A5, G1), *κατηγορέω* (A1, G3), *κεφαλή* (A18, G5), *κλαίω* (A6, G8), *κλείω*

(A6, G2), *κλέπτης* (A2, G4), *κοπιάω* (A1, G3), *κόπος* (A2, G1), *κράζω* (A11, G4), *κρατέω* (A8, G1), *κρίμα* (A3, G1), *κρίνω* (A9, G19), *κρύπτω* (A3, G3), *κυκλεύω* (A1, G1), *Κύριος* (A21, G53), *λαλέω* (A12, G59), *λαμπάς* (A2, G1), *λαός* (A9, G3), *λίθος* (A8, G7), *λούω* (A1, G1), *μακάριος* (A7, G2), *μανθάνω* (A1, G2), *μάννα* (A1, G2), *μάχαιρα* (G1, A3), *μέγας* (A80, G5), *μεθύω* (A2, G1), *μέλλω* (A13, G12), *μέρος* (A4, G3), *μέσος* (A8, G7), *μετά* (with acc., A11, G16), *μέτρον* (A2, G1), *οὐ μή* (A17, G17), *μηδείς* (A2, E1), *μήτηρ* (A1, G10), *μικρός* (A10, G2), *μιμνήσκομαι* (A1, G3), *μισθός* (A2, G1), *μνημονεύω* (A3, G3), *μοιχεύω* (A1, G1), *ναί* (A3, G3), *ναός* (A16, G3), *νεκρός* (A13, G8), *νύμφη* (A4, G1), *νυμφίος* (A1, G4), *νύξ* (A8, G6), *ξηραίνω* (A2, G1), *ὁδός* (A2, G4), *οἶνος* (A8, G7), *ὅλος* (A5, G6), *ὁμοίως* (A2, G3), *ὀπίσω* (A3, G7), *ὅπου* (A8, G30), *ὀργή* (A6, G1), *ὄρος* (A8, G5), *ὅσος* (A7, G10), *ὅτε* (A12, G21), *οὐκέτι* (A3, G12), *οὖν* (A6, G101), *οὐρανός* (A52, G20), *οὔτε* (A16, G9), *ὄφις* (A5, G1), *ὄχλος* (A4, G20), *ὄψις* (A1, G2), *παίω* (A1, G1), *παρά* (with gen., A2, G25; with dat., A1, G9), **παράκλητος* (A1, G4), *πάρειμι* (A1, G2), *πεινάω* (A1, G1), *πειράζω* (A3, G2), *πέμπω* (A5, G32), *πέντε* (A3, G5), *περί* (with acc., A1, G1), *πηγή* (A5, G3), *πῆχυς* (A1, G1), *πιάζω* (A1, G8), *πίνω* (A3, G11), *πίπτω* (A22, G3), *πίστις* (A4, E1), *πλοῖον* (A2, G8), *πνέω* (A1, G2), *πόθεν* (A2, G13), *ποιμαίνω* (A4, G1), *ποῖος* (A1, G4), *πόλις* (A26, G8), *πορνεία* (A7, G1), *πορφύρεος* (A2, G2), *ποταμός* (A8, G1), *πότε* (A1, G2), *ποτήριον* (A4, G1), *πούς* (A11, G14), *πρεσβύτερος* (A12, G1), *πρόβατον* (A1, G19), *πρός* (with dat., A1, G3), *προσκυνέω* (A24, G12), *προφητεύω* (A2, G1), *προφήτης* (A8, G14), *πτωχός* (A2, G4), *πῦρ* (A27, G1), *πωλέω* (A1, G2), *σημεῖον* (A7, G17), *σῖτος* (A2, G1), *σκεῦος* (A3, G1), *σκηνόω* (A4, G1), *σπήλαιον* (A1, G1), *στάδιον* (A2, G1), *σταυρόω* (A1, G10), *στέφανος* (A8, G1), *στῆθος* (A1, G2), *στήκω* (A1, G2), *στόμα* (A21, G1), *στρέφω* (A1, G4), *συκῆ* (A1, G2), *συνάγω* (A6, G7), *συναγωγή* (A2, G2), *συντρίβω* (A1, G1,) *σύρω* (A1, G1), *σφάζω* (A8, E1), *σφραγίζω* (A8, G2), *σῶμα* (A1, G6), *σωτηρία* (A3, G1), *ταχύ* (A6, G1), *τέ* (A1, G3),

τελέω (A8, G2), *τέλος* (A3, G1), *τεσσαράκοντα* (A6, G1), *τέσσαρες* (A27, G2), *τίκτω* (A5, G1), *τιμή* (A6, G1), *τόπος* (A8, G17), *τρέχω* (A1, G2), *τρίτος* (A22, G1), *τυφλός* (A1, G16), *ὑπό* (with gen., A2, G1), *ὑποκάτω* (A4, G1), *φέρω* (A2, G17), *φεύγω* (A4, G3), *φιλέω* (A2, G13), **φοῖνιξ* (A1, G1), *φρέαρ* (A4, G2), *φυλακή* (A3, G1), *φωνέω* (A1, G13), *φωνή* (A52, G15), *φωτίζω* (A3, G1), *χαίρω* (A2, G9), *χάρις* (A2, G3), *χιλίαρχος* (A2, G1), *χορτάζω* (A1, G1), *χόρτος* (A2, G1), *χρόνος* (A4, G5), *ψεύδομαι* (A1, E1), *ψευδοπροφήτης* (A3, E1), *ὧδε* (A6, G5), *ὥσπερ* (A1, G2).

WORDS FOUND IN THE GOSPEL AND EPISTLE, BUT NOT IN THE APOCALYPSE

Ἁγνίζω (G1, E1), *ἀδικία* (G1, E2), *αἰτέω* (G11, E5), *ἀλήθεια* (G25, E9), *ἀληθής* (G15, E2), *ἀληθῶς* (G7, E1), *ἁμαρτάνω* (G4, E10), *ἀναγγέλλω* (G5, E1), *ἀνθρωποκτόνος* (G1, E2), *ἀπαγγέλλω* (G1, E3), *ἅπτομαι* (G1, E1), *ἀρεστός* (G1, E1), *εἰ* (G31, E5), *ἐσμέν* (G4, E8), *ἐστέ* (G17, E2), *ἦ* (G18, E31), *ἤδη* (G16, E2), *θεάομαι* (G6, E3), *καθώς* (G31, E9), *μηδέ* (G2, E2), *μονογενής* (G4, E1), *μόνος* (G5, E2), *νῦν* (G29, E4), *ὀφείλω* (G2, E3), *παιδίον* (G3, E4), *παράγω* (G1, E2), *παρρησία* (G9, E4), *περί* (with gen., G67, E9), *πιστεύω* (G95, E9), *πώποτε* (G4, E1), *†σκοτία* (G9, E5), *σκότος* (G1, E1), *σωτήρ* (G1, E1), *τελειόω* (G5, E4), *τυφλόω* (G1, E1), *ὑπέρ* (with gen., G13, E2), *φυλάσσω* (G3, E1), *χαρά* (G9, E1), *ψεύστης* (G1, E5).

PART II

A NEW TRANSLATION OF THE JOHANNINE WRITINGS

Arranged in Modern Literary Form

INTRODUCTION

NO book written in a foreign tongue has been translated into English so many times as the New Testament; yet the New Testament has never been translated into English. This paradox will appear to be amply justified if we ask ourselves, What constitutes a translation? The translator's material is a composition in another language than his vernacular, and often in an unfamiliar literary form; and his task is to reproduce that book in his mother tongue and in the literary forms of his people and time, in such manner as will best convey to his readers the best of the original. Something of the flavor of any piece of literature is certain to evaporate in the process—this is regrettable but inevitable—yet Emerson was right in saying that the best in any author is capable of being conveyed through the medium of a translation.

Translations are imperfect and unsatisfactory for one of three reasons: first, the translator has failed to apprehend the meaning of his original; or, second, he has not successfully transferred the meaning of his author into the idiom of his own language; or, third, he has not chosen a literary form that makes the spirit of the original easily comprehended. In the first case his version is defective in scholarship; in the second, it is lacking in accuracy, or charm, or both; in the third, it seems unnecessarily strange and unfamiliar.

The translations of the New Testament most widely current have failed not merely in one of these particulars, but in all three. If any exception can be allowed, it is that the American Standard Version is satisfactory in the

single particular of adequate scholarship; yet even in that, there has occasionally been shown a lack of courage to adopt the reading or rendering that scholarship demands, and it fails grievously in the other two particulars. It progresses a good distance beyond the archaism of the King James Version, but falls at least as far short of the idiom of our own day. The "Twentieth Century New Testament," Weymouth's "Modern Speech New Testament," and Moffat's "New Translation of the New Testament" are all praiseworthy attempts at a version in idiomatic English; but the idiom too often lacks the dignity desirable in a version of the New Testament. Religious sensibilities should not be unnecessarily shocked by the use of too familiar words or colloquial phrases. The English of cultivated men and women of our day should be the standard: neither stilted nor slangy; but correct, simple, and dignified, without stiffness.

As for literary form, no translator has had the full courage of his convictions. None has ventured even to cast aside altogether the absurd chapter and verse divisions, and print the New Testament in an English "dress," as if it were a book issued for the first time under the supervision of a competent editor. It was a step in the right direction when these arbitrary divisions, that often cut a paragraph in half, and sometimes a sentence, were banished to the margin; but they ought to be wholly banished from a version intended to be read. Students of the Bible can easily keep one copy (which may be a very cheap one) for verifying references; and there is undeniable usefulness in such a copy for purposes of study. But in a version to be read, the whole intent of which is to bring the sacred writings as close as possible to the comprehension and appreciation of one who cannot for himself read the original, these barriers should be removed.

It was a further step forward when the text was printed in paragraphs, more as modern books are printed; but this was only partial conformity to modern literary methods. A good part of the Gospels is in the form of conversation or dialogue, and should be printed as such matter appears in modern books. That is to say, each remark should be printed by itself in a separate paragraph; and spoken words should be distinguished from narrative or comment by quotation-marks. The New Testament abounds in quotations from the Old, which should be distinguished from the main text either by quotation-marks or by being printed in different type. Many of these quotations from the Old Testament are Hebrew poetry, and ought to be printed as such, following the Hebrew "parallelism." Not only so, but large parts of several books of the New Testament are themselves composed in the form of Hebrew poetry, and should be printed accordingly. This is especially true of the Johannine writings, and of the discourses of Jesus in the Synoptic Gospels. A translation of Homer printed as ordinary English prose is no greater failure to represent adequately the spirit and form of the Iliad than the printing of the Apocalypse as plain prose fails to convey to the English reader the merits of that remarkable composition. It may of course be maintained that the ideal implied in these criticisms is an impossible one; but the retort is obvious and forceful: nobody has a right to say that until at least one translator has tried and egregiously failed.

When we have banished from our New Testament text the inept traditional divisions, and resolved to print prose as prose, and poetry as poetry, we have made a good beginning; but much will remain to be done. The literary art of the Apostolic age did not demand many things that are absolutely requisite in the "dress" of a book

to-day. A translator has not performed his full duty, therefore, until he has given the text such literary form as the author himself would choose were he now living and able to supervise the publication of his work. The objection to chapters and verses is not that they are of comparatively modern origin, but that they are not modern enough. They are faulty, not as divisions of the text, but as wrong divisions. The men who made them were quite right in attempting to edit the text for their time; they botched their work because they did not know how to edit, even for their own day, much less for ours.

In a word, of all Satan's masterpieces for hindering the understanding of the word of God by men until now, translations have been chief. By inspiring men to translate and print the Bible in archaic and unfamiliar idiom, and put it into literary forms that would make repulsive to readers any of the great works of the world's literature, the adversary of souls has done his best to make the most fresh and vigorous and life-giving book in all the world seem the dullest and most corpselike. That the New Testament has continued to be read and admired, and even to some extent understood, and has given life and hope and comfort to generations, is complete demonstration of its divine origin. Any book of purely human origin would have perished long ago under such treatment. The Italians are right: *traduttori, traditori*—translators are traitors—they betray those whom they profess to befriend.

What may be called the distinctive feature of this version of the Johannine writings, therefore, is the attempt at once to be faithful to the original, and to adhere strictly to the English of our own day—the English actually spoken and written by cultured people. This involves:

1. The choice of English idioms, English construction, English arrangement of the words of a sentence, rather than Greek. A literal translation is often a mistranslation. It also involves recognition of the differences, well recognized in our literary conventions, between the vocabulary and order of poetry and prose.

2. The choice of words and phrases that are homely and familiar, together with turns of phrase that are neither flippant nor slangy. Colloquial English may also be good English.

And while (to borrow a phrase from Luther) the cardinal principle of translation has been to make the apostle speak English, there are some minor effects aimed at that are also believed to be distinctive, such as:

1. To observe, wherever the English idiom permits, as it generally does, the distinctions of the Greek tenses, especially the imperfect.

2. To make the distinction between "shall" and "will," and "should" and "would," that is recognized by the best English usage.

3. To preserve more accurately the distinction between "that" in restrictive clauses, and "who" or "which" in coordinate clauses.

4. To make clear the distinction between the simple and emphatic negative, and convey the force of μή in interrogative sentences.

5. To render better the peculiar meaning of certain Greek particles, as δέ and οὖν.

6. To make the emphatic words of the original similarly emphatic in the version. Often this can be done by the arrangement of words in the sentence. Sometimes resort must be had to italics for emphasis. This is oftenest necessary in the case of emphatic pronouns. Words inserted in order to complete the sense are not italicized, but are placed within square brackets.

It is believed that these things may be done not only without pedantry, but with distinct enhancement of the naturalness and vivacity of the narrative. It is for others to say whether the experiment is successful.

It remains to note one other distinctive feature of this version, quite independent of mere translation, namely, the unique arrangement of the text. No competent literary critic can study the Fourth Gospel without being convinced that it is a literary whole, the work (in its present form, at least) of one mind, animated by a single definite purpose. But study of the text has led the translator to the conclusion that something has befallen this Gospel which has not happened to any other book in the New Testament. There has been an extraordinary transposition of considerable portions of the text, resulting in confusion that a hasty mind might pronounce hopeless.

To begin with the clearest case: the story of the woman taken in adultery. There is now practical unanimity of opinion that this does not belong in its present place; and there is no other place in the Gospel where it can be confidently said to belong. Nevertheless, it bears most convincing internal evidence of being a genuine part of apostolic tradition, and may have been part of the original text of this Gospel. In the absence of further knowledge, the only course consistent with literary honesty is to print it as an appendix to the Gospel—a fragment of uncertain origin, but certifying to itself as true.

Is it not almost as plain, if not quite, that the passage 7 : 19-24 does not belong in its present position, but directly after 5 : 47? It is obviously a continuation of the discourse in chapter 5, and would be as pertinent there as it is absurd where it now stands.

Again, 8 : 21-30 is the evident and logical sequence of the discourse ending with 7 : 36. Let any reader turn at once from the passage last named to 8 : 21, and he

will have no doubt regarding the close connection of the two passages.

It is almost equally evident that 8 : 12-20 belongs, not where it now stands, but after chapter 9. It is pertinent as a conclusion of the discourse delivered to the Jews after the sign of the man born blind; it seems the fitting climax to that discourse, and explains the spiritual significance of the miracle. Where it now stands it is disconnected from anything that could have suggested it, and thus becomes comparatively meaningless.

Again, the discourse on the Good Shepherd is so confused as seriously to mar its significance. It should be rearranged and read in the following order: 10 : 22-29; 1-18; 30-39. And the verses 19-21 in this chapter clearly belong in the chapter preceding—say after verse 41.

But it is in the last discourse of our Lord to his disciples that the text has suffered worst. Here it has been so badly jumbled that to restore it to its original order solely from internal evidence (unfortunately our only resource at present) is an exceedingly delicate and perplexing task. At the very beginning of the discourse, our difficulties also begin. For 13 : 34, 35 surely does not belong in its present position, where it is a distinct and incredible interruption of the thought. We cannot doubt that verse 36 was intended by the writer to follow immediately after verse 33. Verses 34 and 35 evidently belong in connection with that part of the address contained in 15 : 9-17. The brief passage 15 : 26, 27 has also been misplaced and belongs with 14 : 15-18 and 16 : 12-15, which have also become separated. Then too, it is plain that 16 : 12-15, instead of being where it now is, should stand very near the close of the discourse. And where is that close? Where can it possibly be but at 14 : 30, 31? It is incredible that Jesus said, "Arise, and let us be going from this place," and then continued

with the further converse of chapters 15 and 16. This difficulty has always been felt, and various ingenious attempts have been made to surmount it; but we must have courage to draw the conclusion that we should certainly draw from such facts in any other book than the New Testament.

Besides the difficulties already suggested, which would be removed by the rearrangement proposed and adopted in this translation, there are certain absurdities in the received text that disappear when the text is so rearranged. For example, Jesus says in 16 : 5, "And now I am going to Him that sent me, and none of you asks me, 'Where are you going?'" Whereas in 13 : 36, Peter has already asked him that precise question. But if the order of these two passages is reversed, the absurdity vanishes. The same is true of the passage 13 : 31-38, so obviously out of place where it now stands. Jesus makes a digression in his discourse about the coming of the Comforter to speak of his death, and to predict the denial of Peter. In so doing he has shocked his disciples, and in chapter 14 he soothes them and speaks again "with large, divine, and comfortable words."

To delay no longer regarding processes, but come at once to results: This last discourse should, on its own internal evidence, be arranged in the following order: 15 : 1-8; 13 : 34, 35; 15 : 9-25; 16 : 1-11; 16 : 16-33; 13 : 31 to 14 : 24; 15 : 26, 27; 14 : 25-29; 16 : 12-15; 14 : 30, 31. Alternate arrangements of a few of the verses are possible, with perhaps equally good consecution of thought; and between such possible arrangements there is no means now in our possession of deciding which is that of the original autograph. But this at least may be said with some confidence: it would hardly be possible to make a worse arrangement than that of our common printed text by taking the various paragraphs of the

discourse, shuffling them together, and placing them at random. Indeed, something very like that is, in all probability, what once happened to the text—by accident, of course, not from design.

Spitta was the first to propose a plausible hypothesis in explanation of the observed facts. He suggested that the Fourth Gospel was originally written on papyrus sheets containing about eighteen lines each, or eight hundred Greek letters. These sheets became accidentally misplaced in the making of an early copy of the autograph—the copy that became the original of all existing texts and versions. It is a fact that nearly all of the misplaced passages are either about eight hundred letters long in the Greek text, or multiples of that number. If what Spitta supposed did actually happen, it would have given us approximately the result we have before us.[1]

Some will no doubt object to this handling of the text as arbitrary and irreverent; but this translation is in no great danger of falling into the hands of those not intelligent enough to perceive that the method is really both rational and reverent. The received text, indeed, might be called arbitrary, if it were not far more likely accidental. True reverence for the Bible compels the Christian scholar to do his utmost to restore the text to the condition of the original autographs. This is the end of all textual study; and the more fully one believes in the inspiration of the Bible, the more he is bound to leave nothing undone to arrive at the original text.

Some passages in the Johannine writings are generally

[1] Bacon (*loc. cit.*, p. 498) urges that the theory of accident is excluded almost at once (a) by the magnitude of the phenomena, (b) the paucity of remaining traces in the manuscripts and versions, and (c) the evidences of the context; and so he would lay all the blame on that convenient scapegoat, the "redactor." But to this it may be replied: (a) There is no limit to possible displacements through accidental confusion of leaves of the autograph; (b) and these would leave no traces in Fathers and versions, if it occurred *ex hypothesi* before any existing MS. was written; and (c) the objection entirely disappears if a logical and connected order of the existing text can be found.

conceded to be interpolations, and others are explanatory remarks, both of which would be printed in a modern book as foot-notes. The translator has, therefore, so placed them; and his own notes, which he has tried to make as few as possible, are distinguished by an appended "Tr."

CHAPTER I

THE APOCALYPSE

PROLOGUE

THE REVELATION OF JESUS CHRIST[1]

Which God gave him to show his slaves
What things must soon come to pass;
And he sent and made known through his angel
To his slave

JOHN;

Who testified to the word of God
And the testimony of Jesus Christ
How extraordinary things he saw.

Happy the reader, and they that hear the words of the prophecy, and lay to heart the things that have been written in it, for

THE CRISIS IS AT HAND.

[1] Revelation 1 : 1-3 corresponds almost exactly to the title-page of a modern book, and is so printed here.—*Tr.*

I

THE VISION OF THE SON OF MAN

John to the Seven Churches that are in Asia:

Grace to you, and peace from him that is and was and is coming, and from the Seven Spirits that are before his throne, and from Jesus Christ, the faithful witness, the first-born of the dead and the Ruler of the kingdoms of the earth.

To him who loved us
And freed us from our sins by his blood,
And made us a kingdom, priests to God and his Father—
To him be honor and power unto the ages, Amen.

Behold, he is coming among the clouds,
And every eye will see him,
Even they that pierced him,
And all the tribes of the earth will mourn over him.
By all means so let it be.

"I am the Alpha and the Omega," says the Lord God,
"Who is and who was and who will come, the Ruler of all."

I, John, your brother and partaker with you in the distress and kingdom and endurance in Jesus, was in the island called Patmos, because of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying,

"Write what you see in a book and send it to the seven churches: Ephesus and Smyrna and Pergamos and Thyatira and Sardis and Philadelphia and Laodicea."

And I turned to see the voice that was talking with me,
And having turned I saw seven golden lamps,
And in the midst of the lamps One like a son of man,
Clothed in a long robe
And girt about the breast with a golden girdle.
Now his head and his hair were white as white wool, [or] as snow,
And his eyes like a flame of fire,
And his legs [2] were like burnished bronze, as if glowing in a furnace,
And his voice like a voice of many waters;
And he had in his right hand seven stars;
And from his mouth there went forth a sharp two-edged sword,
And his face appeared like the sun shining in his power.
And when I saw him, I fell before his feet like one dead.
And he put his right hand on me, saying,

"Do not fear.
I am the First and the Last, and the Living One.
And I was dead, yet see! I am alive for age after age,
And I have the keys of death and Hades.
Write, therefore, what you see,
And what are the things about to take place after these.
The mystery of the seven stars that you saw on my right hand and the seven golden lamps [is this]:
The seven stars are the Angels of the seven churches,
And the seven lamps are seven churches.

I

"Write to the Angel of the church in Ephesus:

'These things says he that holds the seven stars in his right hand,
He that walks in the midst of the seven golden lamps:

[2] πόδες, a Hebraism.—*Tr.*

I know your works, and your labor and endurance,
And that you cannot tolerate evil men;
And you made trial of those that call themselves apostles,
but are not, and found them liars;
And you have endurance and bore for my Name's sake,
and have not become weary.
But I have this against you,
You gave up your first love.
Remember then whence you have fallen,
And turn about and do your first works;
Otherwise, I am coming to you,
And I shall remove your lamp-stand from its place
Unless you turn about. But you have this [to your
credit],
That you hate the works of the Nicolaitans, which I also
hate.

'Let him that has an ear hear what the Spirit says to the
churches.
To him that is victor—I shall give him to eat of the tree
of life,
Which is in the Paradise of God.'

2

"Write also to the Angel of the church in Smyrna:

'These things says the First and the Last,
Who was dead and lives:

I know your suffering and poverty
(Yet you are rich),
And the blasphemy of those that call themselves Jews
Yet are not, but a synagogue of Satan.
Do not fear what you are about to suffer:
Lo, the devil is about to cast some of you into prison, that
you may be tested,

And you will suffer persecution ten days.[3]
Be faithful till death, and I shall give you the crown of life.

'Let him that has an ear hear what the Spirit says to the churches.
He that is victor will not be hurt by the second death.'

3

"Write also to the Angel of the church in Pergamos:

'These things says he that has the sharp two-edged sword:

I know where you dwell, where the throne of Satan is,
And you hold fast my Name and did not deny my faith—
Even in the days of Antipas, my faithful witness, who was killed among you where Satan dwells.
But I have a few things against you,
Because you have there those that hold the teaching of Balaam,
Who taught Balak to cast a stumbling-block before the sons of Israel,[4]
To eat food offered to idols and to commit fornication.
Likewise you have those that hold in like manner the teaching of the Nicolaitans.
Turn about, then;
Otherwise, I am coming quickly to you,
And shall make war with the sword of my mouth.

'Let him that has an ear hear what the Spirit says to the churches.
To him that is victor I shall give of the hidden manna;

[3] Symbolical for a short time, that would soon pass away.—*Tr.*
[4] Num. 25 : 1-3.—*Tr.*

And I shall give him a white stone,[5]
And upon that stone a new name written,
Which no one knows save he that receives it.'

4

"Write also to the Angel of the church in Thyatira:

'These things says the Son of God,
Who has eyes like a flame of fire and legs like burnished bronze:

I know your works,
And your love and faith and service and endurance,
And that your last works are greater than your first.
But I have this against you,
That you tolerate the woman Jezebel, who calls herself a prophetess,
And teaches and deceives my slaves into fornication and eating food offered to idols.
And I gave her time to turn about,
Yet she is not willing to turn away from her fornication.
Lo, I throw her upon a bed [of illness]
And those who have committed adultery with her into great suffering,
Unless they turn away from her works.
And her children I shall certainly put to death,
And all the churches will recognize that I am he that searches heart and soul;
And I shall give to each of you according to your works.
Now I say to the rest in Thyatira,
All that do not hold this teaching,
That did not know what they call the "profundities"[6] of Satan,

[5] Probably the stone of acquittal, according to Greek custom. A man on acquittal was called ὁ νικήσας.—*Tr.*

[6] A Gnostic word.—*Tr.*

I do not lay any burden on you.
Only, keep what you have till I come.

'And he that is victor and perseveres in my works to the end—
I shall give him authority over the nations.
And he will shepherd them with an iron staff, as earthen vessels are shattered,
As I also have received from my Father;
And I shall give him the Morning Star.
Let him that has an ear hear what the Spirit says to the churches.'

5

"Write also to the Angel of the church in Sardis:

'These things says he that has the seven Spirits of God and the seven stars:

I know your works,
That you are in name alive but [really] are dead.
Become watchful, and make strong what remains,
Which is on the point of perishing;
For I have not found your works completed before God.
Remember then how you have received and heard,
And obey and turn again.
Unless you watch, then, I shall come as a thief
And you will by no means know at what hour I shall come to you.
Yet you have a few names in Sardis that did not defile their garments,
And they will walk with me in white, because they are worthy.

'He that is victor will likewise be clothed in white garments,
And I shall by no means blot out his name from the book of life,

And I shall acknowledge his name before my Father and
before his angels.
Let him that has an ear hear what the Spirit says to the
churches.'

6

"Write also to the Angel of the church in Philadelphia:

'These things says the Holy, the True,
He that has the key of David,
He that opens and no one shuts,
And shuts and no one opens:

I know your works
(See, I have set a door opened before you, which no one
can close,)
Because you have a little strength and obeyed my word
and did not deny my Name.
Lo, I give those of the synagogue of Satan who call
themselves Jews yet are not, but lie—
Lo, I shall cause them to come and do homage before
your feet,
And know that I loved you.
Because you kept in mind the account of my endurance,
I also shall keep you from the hour of testing
That is about to come upon the whole world to test those
that dwell on the earth.
I am coming quickly;
Hold fast what you have, that no one take your crown.

'He that is victor—I shall make him a pillar in the temple
of my God,
And he will by no means go out again;
And I shall write upon him the name of my God,
And the name of the city of my God, the New Jerusalem,

Which comes down out of heaven from my God,
And my new Name.
Let him that has an ear hear what the Spirit says to the churches.'

7

"Write also to the Angel of the church in Laodicea:

'These things says the Amen,
The Faithful and True Witness,
The Beginning of the Creation of God:

I know your works,
That you are neither cold nor hot—
Would that you were cold or hot!
So, because you are lukewarm, and neither hot nor cold,
I am about to vomit you forth from my mouth.
For you are saying, "I am rich, and have become wealthy, and have need of nothing,"
And do not know that you are wretched and pitiable and beggared and blind and naked.
I counsel you to buy of me gold refined by fire,
That you may become rich;
And white garments to clothe yourself,
So that the shame of your nakedness may not be made evident;
And eye-salve to anoint your eyes,
In order that you may see.
As many as I love I rebuke and chastise;
Be zealous, therefore, and turn about.
See, I am standing at the door and knocking;
If any one hear my voice and open the door,
I shall come in to him and sup with him and he with me.

'He that is victor—I shall grant him to sit with me in my throne,

As I also have conquered and sat down with my Father
in his throne.
Let him that has an ear hear what the Spirit says to the
churches.'"

II

THE VISION OF THE SEVEN SEALS

After this I looked, and lo, a door opened in heaven,
and the voice (the first voice, as of a trumpet, that I
heard talking with me) saying,
"Come up here, and I will show you what must happen
hereafter."

Immediately I was in the Spirit,
And lo, a throne was set in the heaven,
And upon the throne one sitting;
And he that sat was in appearance like a jasper-stone and
a sardius;
And there was a rainbow encircling the throne, in appear-
ance like an emerald.
And encircling the throne were twenty-four thrones,
And upon the thrones twenty-four elders sitting,
Clothed in white garments, and upon their heads golden
crowns.
And out of the throne proceeded lightnings and voices
and thunders.
And seven lamps of fire were burning before the throne,
Which are the Seven Spirits of God.
And before the throne was a transparent sea, like crystal.
And in the midst of the throne and encircling the throne
were four Living Creatures,
Full of eyes, before and behind.
And the first Living Creature is like a lion,
And the second like a bull,

And the third had the face of a man,
And the fourth was like an eagle flying.
And the four Living Creatures, each having seven wings,
are full of eyes, within and without.
And they rest not, day or night, saying,

"Holy, Holy, Holy,
Lord God, the Ruler of all,
Who was and who is and who is coming."

And whenever the Living Creatures give glory and honor
and thanksgiving to him that sits on the throne,
To him that lives unto the ages of the ages,
The twenty-four elders fall before him that sits on the
throne
And do homage to him that lives to the ages of the ages,
And cast their crowns before the throne, saying,

"Worthy art thou, our Lord and God,
To receive glory and honor and power;
Since thou didst create all things,
And because of thy will they were and were created."

And I saw in the right hand of him that sat on the throne a roll written inside and out, sealed up with seven seals. And I saw a strong angel proclaiming with a great voice,

"Who is worthy to open the roll and break its seals?"

And no one in heaven or on earth or under the earth was able to open the roll or look in it. And I wept much because no one was found worthy to open the roll or look in it. And one of the elders said to me,

"Do not weep; see, the Lion of the tribe of Judah, the Root of David, has prevailed to open the roll and its seven seals."

And I saw in the midst of the throne and the four Living Creatures, and in the midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes (which are the Seven Spirits of God, sent forth into all the earth). And he came and took the roll from the right hand of him that sat on the throne. And when he took the roll, the four Living Creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls filled with incense (which are the prayers of the saints), and they sing a new song, saying,

"Worthy art thou to take the roll
And to open its seals;
Because thou wast slain
And didst purchase for God with thy blood
Out of every tribe and tongue and people and nation,
And made them a kingdom and priests to our God,
And they are reigning upon the earth."

And I looked and heard a voice of many angels encircling the throne, and of the Living Creatures and the elders (and their number was ten thousand times ten thousand and thousands of thousands), saying in a great voice,

"Worthy is the Lamb that was slain
To receive power and wealth and wisdom and strength
And honor and glory and blessing."

And I heard every created thing that is in heaven or on earth or underneath the earth or on the sea, and all things in them, saying,

"To him that sits on the throne
And to the Lamb,
Be blessing and honor
And glory and power,
Unto the ages of the ages."

And the four Living Creatures kept saying "Amen." And the twenty-four elders fell and did homage.

1

And I looked when the Lamb opened one of the seven seals, and I heard one of the four Living Creatures saying like a voice of thunder, "Come."

And I looked, and lo, a white horse, and he that sat on him had a bow, and a crown was given him, and he came forth conquering and to conquer.

2

And when he opened the second seal, I heard the second Living Creature say, "Come."

And another horse came forth, red, and to him that sat on him was given power to take peace from the earth, so that men should slay each other, and a great sword was given him.

3

And when he opened the third seal, I heard the third Living Creature say, "Come."

And I looked, and lo, a black horse, and he that sat on it had a balance in his hand. And I heard what seemed like a voice in the midst of the four Living Creatures saying,

> "A quart of wheat for a shilling,
> And three quarts of barley for a shilling,
> And do not hurt the oil and wine."

4

And when he had opened the fourth seal, I heard the voice of the fourth Living Creature saying, "Come."

And I looked, and lo, a gray horse, and he that sat on him was named Death, and Hades followed with him. And authority was given him over a fourth part of the earth, to slay with the sword and famine and death, even by the wild beasts of the earth.

5

And when he opened the fifth seal, I saw beneath the altar the souls of those who had been slain because of the word of God and the testimony that they had given. And they cried out with a great voice, saying,

> "Till when, O Master, holy and true,
> Wilt thou not judge and avenge our blood
> Upon all that are living on the earth?"

And a white robe was given to each of them, and they were told to wait a short time, until the number of their fellow slaves and brothers, who were also about to be killed like themselves, should be complete.

6

And I looked when he opened the sixth seal,
And there was a great earthquake,
And the sun became black, like sackcloth of hair,
And the full moon became like blood.
And the stars of heaven fell to earth,
Like a fig tree casting its unripe figs when shaken by a great wind.
And the heaven was opened, like a scroll rolled up,
And every mountain and island was removed from its place.

And the kings of the earth, and the great men and the captains and the rich and the strong, and every slave

and freeman, hid themselves in the caves and rocks of the mountains. And they say to the rocks and the mountains,

> "Fall upon us, and hide us
> From the face of him that sits on the throne,
> And from the wrath of the Lamb;
> For the great Day of their Wrath has come,
> And who is able to stand?"

After this, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, in order that no wind should blow on the earth or on the sea or on any tree.

And I saw another angel coming up from the rising of the sun, having a seal of the living God. And he cried with a great voice to the four angels to whom power was given to harm the earth and sea, saying, "Do not harm the earth nor the sea nor the trees, until we have sealed the slaves of God upon their foreheads."

And I heard the number of the sealed: a hundred and forty-four thousand were sealed, from every tribe of sons of Israel:

Sealed from the tribe of Judah, twelve thousand.
Sealed from the tribe of Reuben, twelve thousand.
Sealed from the tribe of Gad, twelve thousand.
Sealed from the tribe of Asher, twelve thousand.
Sealed from the tribe of Naphtali, twelve thousand.
Sealed from the tribe of Manasseh, twelve thousand.
Sealed from the tribe of Simeon, twelve thousand.
Sealed from the tribe of Levi, twelve thousand.
Sealed from the tribe of Issachar, twelve thousand.
Sealed from the tribe of Zebulon, twelve thousand.
Sealed from the tribe of Joseph, twelve thousand.
Sealed from the tribe of Benjamin, twelve thousand.

After these things I looked,
And lo, a great multitude, whom no one could count,
Out of every nation and tribe and people and tongue,
Standing before the throne and before the Lamb,
Clothed in white robes, and palms in their hands.
And they cry with a great voice, saying,

> "Salvation to our God, who sits on the throne,
> And to the Lamb."

And all the angels stood encircling the throne and the elders and the four Living Creatures; and they fell before the throne upon their faces and did homage to God, saying,

"Amen: blessing and glory and wisdom
And thanksgiving and honor and power and strength
Be to our God,
Unto the ages of the ages, Amen."

And one of the elders spoke to me, saying, "Who are these clothed in white robes, and whence have they come?" And I said to him, "Sir, you know." And he said,

"These are they who have come out of the Great Persecution;
And they washed their robes
And made them white in the blood of the Lamb.
Therefore they are before the throne of God,
And serve him day and night in his temple;
And he that sits on the throne will spread his tent over them.
They hunger no more,
Nor thirst any more,

Nor does the sun fall on them,
Nor any heat;
Because the Lamb in the midst of the throne will
shepherd them,
And will lead them to fountains of waters of life,
And God will wipe away every tear from their eyes."

7

And when he opened the seventh seal, silence reigned in heaven about half an hour.[7]

III

THE VISION OF THE SEVEN TRUMPETS

And I saw the seven angels that stand before God, and seven trumpets were given them.

And another angel came and stood before the altar, having a golden censer. And much incense was given him, to mingle with the prayers of all the saints upon the golden altar before the throne. And the smoke of the incense went up with the prayers of the saints, from the hand of the angel before God. And the angel took the censer and filled it from the fire of the altar and cast it on the earth, and thunders and voices and lightnings and an earthquake followed. And the seven angels that had the seven trumpets made themselves ready to blow their trumpets.

1

And the first blew his trumpet,
And there followed hail and fire mingled with blood,
And it fell on the earth.

[7] According to Fouard, this means "that a silence, an unspeakable peace, shall succeed the world's troubles."—*Tr.*

And a third part of the earth was burned up,
And a third of the trees was burned up,
And all green grass was burned up.

2

And the second angel blew his trumpet,
And something like a great volcano was cast into the sea;
And a third of the sea became blood,
And a third of the living creatures in the sea died,
And a third of the vessels were destroyed.

3

And the third angel blew his trumpet,
And a great star, burning like a torch, fell from heaven
And it fell on a third of the rivers and on the fountains of waters.
And the name of the star is Wormwood,[8]
And a third of the waters became wormwood,
And many men died in consequence of the waters, for they were embittered.

4

And the fourth angel blew his trumpet,
And a third of the sun was smitten,
And a third of the moon and a third of the stars,
In order that a third of them might be darkened
And the day might not be lighted for a third of it,
And the night likewise.

And I looked, and I heard a single eagle flying in mid-heaven, saying with a loud voice,

[8] Wormwood is used by the prophets as a symbol of divine chastisements; Jer. 9 : 15; Amos 5 : 7.—*Tr.*

"Woe, Woe, Woe,
To those that dwell on the earth,
In consequence of the remaining voices of the trumpet,
Of the three angels who are about to blow their trumpets."

5

And the fifth angel blew his trumpet,
And I saw a star fallen out of heaven upon the earth;
And the key of the pit of the abyss was given him.
And he opened the pit of the abyss,
And a smoke went up from the pit like the smoke of a great furnace;
And the sun and air were darkened by the smoke of the pit.
And locusts came out of the smoke upon the earth,
And power like that of scorpions was given them on earth.
Yet they were commanded not to injure the grass of the earth,
Nor any green thing, nor any tree,
But only such men as did not have God's seal on their foreheads.
And they were given power, not to kill them, but to torture them for five months.
And their torture was like the torture of a scorpion when it stings a man.
And in those days men will seek death and will by no means find it,
And will long to die, yet death will flee from them.
And the shapes of the locusts were like horses prepared for battle,
And they had on their heads something like crowns of gold,
And their faces were like men's faces.

And they had hair like women's hair,
And their teeth were like lions'.
And they had breastplates like iron breastplates,
And the sound of their wings was like the sound of
chariots drawn by many horses, rushing into battle.
And they have tails like scorpions, and stings,
And their power to torture men for five months is in their
tails.
They have over them as king the angel of the abyss;
His name in Hebrew is Abaddon,[9]
And in Greek he is called Apollyon.

The first Woe has passed;
Lo, there are yet two Woes to follow!

6

And the sixth angel blew his trumpet, and I heard a single voice from the horns of the altar of gold that is before God, saying to the sixth angel, who had the trumpet,

"Set free the four angels who are bound by the great river Euphrates."[10]

And the four angels, who had been made ready for the hour and day and month and year, were set free to slay a third of mankind. And the number of bands of horsemen was twice ten thousand times ten thousand—I heard their number.

And thus I saw the horses in the vision, and those sitting
on them:
They had fiery breastplates, dark-red and sulphurous;
And the heads of the horses were like the heads of lions,

[9] Abaddon in Hebrew tradition (Talmud) is the chief of seven destroying angels.—*Tr.*

[10] As who should say, "at the end of the world," restrained there till the hour of God's wrath should come.—*Tr.*

And fire and smoke and brimstone were going out of their mouth.
By these three plagues a third of mankind were killed,
In consequence of the fire and smoke and brimstone that went out of their mouths.
For the power of the horses is in their mouths and in their tails;
For their tails were like serpents, and with them they do injury.

And the rest of mankind, who were not slain by these plagues, did not turn away from the works of their hands, so as not to worship demons, and the idols of gold and silver and bronze and stone and wood, that can neither see nor hear nor walk about. And they did not turn away from their murders nor their sorceries nor their licentiousness nor their thefts.

And I saw another strong angel coming down from heaven,
Clothed in a cloud, and the rainbow on his head,
And his face like the sun and his legs like pillars of fire.
And he had in his hand a small roll opened.
And he set his right foot on the sea and his left upon the land,
And cried with a great voice, as a lion roars.
And when he cried the seven thunders uttered their own voices.
And when the seven thunders spoke I was about to write;
And I heard a voice out of heaven saying,

"Seal up the things that the seven thunders spoke,
And do not write them."

And the angel whom I saw standing on the sea and earth,
Lifted his right hand to heaven and swore

By him who lives to the ages of the ages,
Who created the heaven and all things in it,
And the land and all that is in it,
And the sea and all that is in it,
That there will be no more delay,
But in the days of the voice of the seventh angel, when he is about to sound,
The hidden purpose of God will be accomplished,
As he gave glad tidings to his slaves, the prophets.

And the voice that I heard out of heaven again spoke to me and said, "Come and take the roll that is opened in the hand of the angel who stands on the sea and land." And I went away to the angel asking him to give me the small roll. And he says to me,

"Take it and eat it;
It will make your soul bitter,
But in your mouth it will be sweet as honey."

And I took the little roll from the hand of the angel and ate it up; and it was sweet as honey in my mouth, yet when I had eaten it my soul was embittered. And they say to me,

"You must speak again as a prophet,
Concerning many people and nations and tongues and kings."

And a rod was given me, like a staff, and some one said, "Come and measure the temple of God and the altar and those that worship there. And leave out the court that is outside the temple, and do not measure it, because it was given to the nations and they will tread down the holy city forty-two months. And I will give to my two witnesses, and they will prophesy a thousand two hundred and sixty days, clothed in sackcloth."

These two witnesses are symbolized by the two olive trees and the two lampstands that stand before the Lord of the earth. And if any one wishes to injure them, fire goes forth out of their mouth and devours their enemies; and if any one shall wish to injure them it is fitting that he should be slain thus. These have authority to shut heaven, so that it may not rain during the days of their prophecy; and they have authority over the waters, to turn them into blood, and to smite the earth with every sort of plague, as often as they may wish.

And when they have finished their testimony, the Beast that comes up from the abyss will make war upon them, and will conquer them and will kill them. And their corpses will be upon the streets of the Great City.[11] And some of the people and tribes and tongues and nations look on their corpses three days and a half, and do not let their corpses be put in a tomb. And they that dwell on the earth rejoice over them and make merry and send gifts to one another, because these two prophets tortured those that dwell on the earth. And after the three days and a half a breath of life from God came into them and they stood on their feet, and great fear fell upon those who beheld them. And in that hour there was a great earthquake, and a tenth of the city fell. And seven thousand people were killed in that earthquake; and the rest became afraid, and gave glory to the God of heaven.

The second Woe has passed;
Lo, the third Woe is coming quickly.

And the seventh angel blew his trumpet, and great voices followed in heaven, saying,

[11] Whose spiritual name is Sodom and Egypt, where their Lord was also crucified.

"The kingdom of the world has become
The kingdom of our Lord, and his Anointed,
And he will reign to the ages of the ages."

And the twenty-four elders, who sit on their thrones before God, fell on their faces and did homage to God, saying,

"We give thanks to thee, Lord God, Ruler of all,
Who art and who wast,
Because thou hast taken thy great power and didst reign.
And the nations were enraged,
And thy wrath came,
And the time of the dead to be judged,
And to give the reward to thy slaves,
To the prophets and the saints and those who fear thy name,
The small and the great;
And to destroy those that destroy the earth."

IV

THE VISION OF THE KINGDOM

I

And God's temple (the one in heaven) was opened,
And the ark of his covenant was seen in heaven;
And lightnings followed, and voices and thunders
And an earthquake and a great hail-storm.
And a great sign was seen in heaven,
A Woman clothed with the sun, and the moon under her feet,
And a crown of twelve stars on her head.
And she was pregnant, and cried out in the agony of childbirth.

And another sign was seen in heaven;
And lo, a great fiery Dragon, with seven heads and ten horns,
And seven diadems upon the heads.
And his tail drags a third of the stars of heaven, and casts them on the earth.
And the Dragon stood before the Woman as she was about to bring forth,
In order that when she brought forth he might devour her child.
And she brought forth a son, a man-child,
Who is about to shepherd the nations with a rod of iron;
And her child was caught up to God and to his throne.
But the Woman fled into the wilderness,
Where she had a place prepared by God,
That they may nourish her there a thousand two hundred and sixty days.

2

And a battle took place in heaven, Michael and his angels fighting with the Dragon; and the Dragon and his angels fought, but he did not conquer, nor was a place longer found for them in heaven. And the great Dragon was cast down—the Old Serpent, who is called Devil and Satan, who deceives the whole habitable earth; he was cast down on the earth, and his angels were cast down along with him. And I heard a great voice in heaven saying,

"Now has become the salvation
And the power and the kingdom of our God,
And the authority of his Anointed;
For the accuser of our brothers is cast down—
And they conquered him because of the blood of the Lamb,

And because of the word of their testimony;
And they loved not their life, even to death.

"Therefore rejoice, ye heavens, and they that dwell in them;
Woe to the earth and the sea!
For the Devil has gone down to you in great wrath,
Knowing that he has [only] a little time."

3

And when the Dragon saw that he was cast down to earth, he persecuted the Woman that brought forth the man-child. And the two wings of the great eagle were given to the Woman that she might fly into the wilderness to her place, where she is nourished from the Serpent's face, for a time and times and half a time. And the Serpent poured water from his mouth like a river after the Woman, that she might be swept away by the river. And the earth gave aid to the Woman; and the earth opened its mouth and drank up the river that the Dragon poured out of his mouth. And the Dragon was angry at the Woman, and went away to make war on the rest of her children—those who keep the commandments of God and have the testimony of Jesus.

4

And he stood on the sand of the sea; and I saw a Beast coming up out of the sea, with ten horns and seven heads, and seven diadems on his heads. And the Beast that I saw was like a leopard, but his feet were like a bear's and his mouth was like a lion's mouth; and the Dragon gave him his power and his throne and great authority. And [I saw] one of his heads, [and it appeared] as if smitten unto death; and its death-stroke

was healed, and the whole world wondered over the Beast. And they did homage to the Dragon, because he gave authority to the Beast, saying,

"Who is like the Beast,
And who can make war on him?"

And a mouth was given him that spoke great things and blasphemies. And authority was given him to work forty-two months. And he opened his mouth in blasphemies against God, to blaspheme his name and his Tabernacle, those who tabernacle in heaven. And [authority] was given him to make war on the saints and conquer them; and authority was given him over every tribe and people and tongue and nation. And all that dwell on the earth will do homage to him—[every one] whose name was not written in the Book of Life of the Lamb slain before the foundation of the world.

If any one has an ear, let him hear.
If any one is for captivity, to captivity he goes;
If any one shall kill with the sword, with the sword he must be killed.
Here is the endurance and the trust of the saints.

5

And I saw another Beast coming up out of the earth,
And he had two horns like a lamb
But he was a destroyer like the Dragon.

And he exercises all the authority of the first Beast before his face, and makes the earth and those dwelling in it pay homage to the first Beast, whose death-stroke was healed. And he does great signs, so that he even makes fire come down from heaven in the sight of men.

And he deceives those that dwell on the earth, because of the signs that he is given power to do before the Beast, telling those that dwell on the earth to make an image to the Beast that had the sword-stroke, yet lived. And power was given him to give breath to the Beast's image, that the Beast's image should both talk and should cause as many as did not pay homage to the image and the Beast to be killed. And all, the small and the great, the rich and the beggared, the freemen and the slaves, he causes to be branded on their right hands, or on their foreheads, so that no one should buy or sell unless he has the brand, the Beast's name or the number [indicated by the letters] of his name.

Here is wisdom.
Let him that has an understanding reckon the
Beast's number,
For it is a man's number,
And its number is 666.

6

And I looked, and lo, the Lamb standing on the mount Zion, and with him a hundred and forty-four thousand that had his name and his Father's name written on their foreheads. And I heard a sound out of heaven like the sound of many waters and like the sound of many thunders. And the sound that I heard [was] like harpers harping with their harps. And they sing [what seems] like a new song before the throne and before the four Living Creatures and the elders; and no one can learn the song, except the one hundred and forty-four thousand, who had been purchased from the earth.

These are they that have not defiled themselves with women, for they are virgins. These are they that follow the Lamb, wheresoever he goes. These were purchased

from men, as first-fruits to God and to the Lamb. And no lie was found in their mouth—they are spotless.

And I saw another angel flying in mid-heaven, who had eternal glad tidings to proclaim to those that dwell on the earth, and to every nation and tribe and tongue and people, saying in a great voice,

"Fear God and give him glory,
For the hour of his judgment has come,
And pay homage to him that made the heaven,
And the earth and sea and fountains of waters."

Then a second angel followed, saying,

"Fallen, fallen is Babylon the Great,
Who of the wine of her licentious frenzy has made all the nations drink."

Then a third angel followed, saying in a great voice,

"If any one does homage to the Beast and his image,
And receives a brand on his forehead or in his hand,
He also will drink of the wine of God's wrath
That has been poured unmixed in the cup of his wrath,
And will be tormented with fire and brimstone
Before angels and saints and before the Lamb."

And the smoke of their torment goes up for ever and ever,
And they have no rest day or night—
Those that bow down to the Beast and his image,
Or any one that receives the brand of his name.
Here is the endurance of the saints,
Who keep the commandments of God and the faith of Jesus.

And I heard a voice out of heaven, saying, "Write,

'Blessed are the dead that die in the Lord,
From henceforth, Yea, says the Spirit.
That they may rest from their labors,
For their works follow with them.'"

7

And I looked, and lo, a white cloud
And one that sat on the cloud like a son of man,
Having on his head a golden crown and in his hand a sharp sickle.
And another angel came forth out of the temple
Crying with a great voice to him that sat on the cloud,

"Send your sickle and harvest,
For the time to harvest has come,
For the harvest of the earth is ripe."

And he that sat on the cloud threw his sickle on the earth,
And the earth was harvested.

And another angel came forth out of the temple,
And he also had a sharp sickle.
And another angel came forth from the altar,
The one that has authority over the fire,
And he called with a great voice to the angel that had the sharp sickle, saying,

"Send your sharp sickle
And gather the [clusters of the] vine of the earth,
For its grapes are fully ripe."

And the angel threw his sickle on the earth
And gathered the clusters of the vine of the earth,
And threw them into the great wine-press of God's wrath.

And the wine-press was trodden outside the city,
And blood came forth from the wine-press up to the
horses' bridles,
As far as a thousand six hundred furlongs.

V

THE VISION OF THE SEVEN BOWLS

And I saw another sign in heaven, great and wonderful: seven angels, that had seven plagues, the last, because in them God's wrath was accomplished.

And I saw [what appeared] like a crystal sea mingled with fire, and those who were victors over the Beast and the image and the number of his name were standing by the crystal sea, having harps of God. And they sing the song of Moses, the slave of God, and the song of the Lamb, saying,

"Great and wonderful are thy works, O Lord God,
Ruler of all;
Righteous and true are thy ways, O King of the nations.
Who will not fear thee, O Lord,
And glorify thy name?
For thou only art holy;
For all the nations will come and prostrate themselves
before thee,
Because thy righteous acts are made evident."

And after these things I saw, and the temple of the tabernacle of the testimony was opened in heaven. And the seven angels came forth out of the temple (they that have the seven plagues) clothed in clean white linen, and girt about the breasts with golden girdles. And one of the four Living Creatures gave to the angels seven

golden bowls filled with the wrath of God who lives for age after age. And the temple was filled with smoke from the glory of God and from his power; and no one could enter into the temple until the seven plagues of the angels were accomplished. And I heard a great voice out of the temple saying to the seven angels,

"Go, and pour out on the earth the seven bowls of God's wrath."

1

And the first went and poured out his bowl on the earth, and a foul and virulent ulcer fell upon the men that have the brand of the Beast, and those that bow down to his image.

2

And the second poured out his bowl on the sea, and it turned to blood, as of a dead man, and every living being that was in the sea died.

3

And the third poured out his bowl on the rivers and fountains of waters, and they turned to blood. And I heard the angel of the waters saying,

"Righteous art thou, who art, and who wast, the Holy One,
Because thou hast inflicted this judgment;
For they have poured out blood of saints and prophets,
And thou hast given them blood to drink.
They are worthy."

And I heard one saying from the altar,

"Yea, Lord God, Ruler of all,
True and righteous are thy judgments."

4

And the fourth poured out his bowl on the sun,
And power was given it to scorch men with fire.
And men were scorched with a great scorching,
And they blasphemed the name of God,
Who has authority over these plagues;
Yet they did not turn about and give him honor.

5

And the fifth poured out his bowl on the throne of the Beast,
And his kingdom became darkened,
And men gnawed their tongues for pain,
Yet they did not turn from their deeds.

6

And the sixth poured out his bowl on the great river, the Euphrates, and its water was dried up, in order that the way of the kings from the rising of the sun might be made ready. And I saw three impure spirits like frogs come out of the Dragon's mouth and the Beast's mouth and the false prophet's mouth; for they are spirits of demons, working signs, that go forth to the kings of the habitable earth, to gather them for the battle of the great day of God, Ruler of all.

Lo, I come like a thief.
Happy he that watches and keeps his garments,
That he may not walk naked while [*men*] *gaze on his shame.*[12]

[12] One is half inclined for once to agree with those critics who blame the "redactor" for everything they cannot explain. This poetic fragment is evidently out of place, since it is a violent interruption of a narrative passage, and it is quite uncertain where it does belong—possibly among the words of Jesus, in the Epilogue. But, in that case, how did it ever get here?—*Tr.*

And they gathered them to the place whose Hebrew name is Har-Magedon.

7

And the seventh poured out his bowl on the air, and a great voice came out of the temple, from the throne, saying, " It is done." And lightnings and voices and thunders followed, and a great earthquake, such as has not occurred since man was on the earth, so great an earthquake! And the great city was divided into three parts, and the cities of the nations fell, and Babylon the Great was remembered before God, to give her the cup of the wine of the fierceness of his wrath; and every island fled, and mountains were not found; and a great hail, like a talent [in weight] comes down out of heaven on men. And men blasphemed God for the plague of hail, because the plague of it is exceedingly great.

And one of the seven angels that had the seven bowls came and spoke to me, saying,

" Hither! I will show you the judgment of the great Harlot that sits on many waters, with whom the kings of the earth have committed fornication, and those that inhabit the earth have been made drunk with the wine of her harlotry."

And he carried me away in the spirit to a wilderness, and I saw a woman sitting on a scarlet beast, with seven heads and ten horns, covered with blasphemous names. And the woman was clothed in purple and scarlet, and girt with gold and precious stone and pearls, and had a golden cup in her hand filled with abominable things and the impurities of her harlotry. And a name was written on her forehead—a mystery—

BABYLON THE GREAT,
THE MOTHER OF THE HARLOTS
AND ABOMINABLE THINGS OF THE EARTH.

And I saw the woman, drunk with the blood of the saints and the blood of the martyrs of Jesus, and I wondered when I saw her, with a great wonder. And the angel said to me,

"Why did you wonder? I will show you the mystery of the woman and of the beast that carries her—the one that has seven heads and ten horns. The beast that you saw was and is not, and is about to come up out of the abyss and go to destruction. And those that dwell on the earth will wonder—[those] whose names are not written in the roll of life from the foundation of the world—when they see the beast that he was and is not and will come.

"Here is the mind that has wisdom: The seven heads are seven hills on which the woman sits; and they are seven kings—five have fallen, one is, the other has not yet come; and when he comes he must remain a short time. And the beast that was and is not is himself also an eighth, though he is one of the seven and goes to destruction. And the ten horns that you saw are ten kings, who have not yet received a kingdom, but receive authority as kings for one hour along with the beast. These have one mind, and they give their power and authority to the beast.

"These will make war on the Lamb,
And the Lamb will conquer them,
Because he is Lord of Lords
And King of Kings,
And those with him are called and chosen and faithful.

"The waters that you saw," he says to me, "on which the Harlot sits, are people and crowds and nations and tongues. And the ten horns that you saw and the beast—these will hate the Harlot and will make her deserted and

naked, and will eat her flesh, and will burn her up with fire. For God put it into their hearts to execute his purpose, even to execute a single purpose, and to give the kingdom to the beast, until God's words shall be accomplished. And the woman whom you saw is the great city, that has a kingdom over all the kingdoms of the earth."

After these things I saw another angel coming down out of heaven, having great authority; and the earth was illumined with his splendor. And he cried out in a mighty voice, saying,

"Fallen, fallen is Babylon the Great,
And become a dwelling-place of demons,
And a prison of every foul spirit,
And a prison of every foul and hateful bird.
Because by the wine of her licentious frenzy all the nations have fallen,
And the kings of the earth have committed fornication with her,
And the merchants of the earth have become rich by the power of her luxury."

And I heard another voice, saying,

"Come out of her, my people, that ye have no fellowship with her sins,
And that ye receive not of her plagues;
Because her sins clave together to the very heaven,
And God has remembered her iniquities.
Recompense her as she recompensed you,
And repay her in double measure according to her deeds;
In the cup that she mixed, mix a double portion for her;
By as much as she glorified herself and lived in luxury,

By so much give her torment and mourning;
For in her heart she says, 'A queen I sit,
And am no widow, and shall by no means see mourning.'
Therefore in a single day her plagues will come,
Death and mourning and famine,
And she will be burned up in the fire,
Because mighty is the Lord God who judged her.

"And weep and wail with her shall the kings of the earth,
They that committed fornication with her and lived in luxury,
When they see the smoke of her burning;
Standing afar through fear of her torment, saying,

'Woe, woe, the great city,
Babylon, the mighty city,
For in a single hour thy judgment has come!'

"And the merchants of the earth weep and mourn over her,
Because no one buys their merchandise any longer,
Merchandise of gold and silver and precious stone and pearls,
And fine linen and purple and silk and scarlet,
And all citron-wood and vessels of ivory and of rare wood and brass and iron and marble,
And cinnamon and amomon and odors and myrrh and frankincense,
And wine and oil and fine flour and wheat,
And cattle and sheep and horses and chariots,
And bodies and souls of men.
And the ripe fruit of thy soul's desire departed from thee,

And they will no longer find them at all.
The dealers in these things, who became rich from her,
Will stand afar through fear of her torment, weeping
and wailing, saying,

'Woe, woe, the great city,
She that was clothed in fine linen and purple and
scarlet,
And was gilded with gold and precious stone and
pearl,
For in a single hour so great riches are made deso-
late!'"

And every ship's captain, and every one that sails to any place, and sailors and as many as labor on the sea, stood afar and cried out when they saw the smoke of her burning, saying,

"What city is like the great city?"

And they threw dust on their heads and cried out weeping and mourning, saying,

"Woe, woe, the great city,
In which all that have the ships in the sea became rich
by her costliness,
For in a single hour she is made desolate!"

Rejoice over her, O heaven,
And ye saints and prophets and apostles,
For God has judged your judgment on her.

And a single mighty angel took a stone like a great millstone and threw it into the sea, saying,

"Thus, with violence, will Babylon the great city be
thrown down,
And will be found no more at all.

And sound of harps and musicians and flute-players
and trumpeters will be heard in thee no more at all,
And no craftsman of whatever craft will longer be
found in thee,
And sound of mill will no longer be heard at all;
And light of lamp will by no means be seen in thee
any more,
And voice of bridegroom and bride will no longer
be heard in thee,
For thy merchants were the greatest of the earth,
For by thy sorcery all the nations were led astray."
[And in her was found blood of prophets and saints,
And of all that have been slain on the earth.][13]

VI

THE VISION OF JUDGMENT

I

After these things I heard [what sounded] like a great voice of a numerous throng in heaven, saying,

"Hallelujah!
Salvation and glory and power are our God's,
Because true and righteous are his judgments.
For he judged the great Harlot
Who corrupted the earth with her harlotry,
And avenged the blood of his slaves at her hand."

And a second time they said,

"Hallelujah!
And her smoke goes up for age after age."

[13] The lines in brackets appear to be either an interpolation by a later hand, or an afterthought of the author, clumsily worked into his completed MS.—*Tr.*

And the twenty-four elders and the four Living Creatures also did homage to God who sat on the throne, saying,

"Amen, Hallelujah!"

And a voice came forth from the throne, saying,

"Praise our God, all his slaves,
Those that fear him, small and great."

And I heard [what sounded] like a voice of a numerous throng, or like the sound of many waters, or like the sound of mighty thunders, saying,

"Hallelujah!
Because the Lord our God, Ruler of all, has become King!
Let us rejoice and exult and give him the glory,
For the marriage of the Lamb has come
And his Wife has made herself ready,
And it was given her to be clothed in fine linen, white, clean,
For the fine linen is the righteous deeds of the saints."

And he says to me, "Write:

'Happy are they that are invited to the marriage supper of the Lamb.'"

And he says to me,

"These are true words of God."

And I fell before his feet to do homage to him, but he says to me,

"Beware! Not so!
I am fellow servant of you

And your brothers that have the testimony of Jesus.
Do homage to God;
For the testimony of Jesus is the spirit of prophecy."

2

And I saw heaven opened,
And lo, a white horse
And he that sat on him, called Faithful and True;
And he judges and wages war in righteousness.
And his eyes are a flame of fire,
And many diadems are on his head.
He has a name written that none but himself knows.
And he is clothed in a cloak dipped in blood,
And the name by which he is called is, THE WORD OF GOD.
And the armies that are in heaven follow him, on white horses,
Clothed in fine linen, white and clean.
And a sharp sword goes out of his mouth, that with it he may smite the nations,
And he will himself shepherd them with an iron staff,
And he himself treads the wine-press of the fierce wrath of God, the Ruler of all.
And he has his name written on his cloak and on his thigh, KING OF KINGS AND LORD OF LORDS.

3

And I saw a single angel standing in the sun.
And he called with a great voice,
Saying to all the birds that fly in mid-heaven:

"Hither! Be gathered together unto the great feast of God,
To eat the flesh of kings and flesh of captains and flesh of mighty men,

And flesh of horses and of those that sit on them,
And flesh of all, both freemen and slaves, and small and great."

4

And I saw the Beast and the kings of the earth and their armies gathered together to wage war on him that sat on the horse and on his army. And the Beast was seized, and along with him the false prophet who did the signs before him, with which he led astray those that received the Beast's brand and those that prostrated themselves before his image. The two were cast alive into the Lake of Fire that burns with brimstone. And the rest were killed by the sword of him that sits on the horse—the sword that went forth out of his mouth. And all the birds were filled with their flesh.

5

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold of the Dragon, the ancient Serpent, who is the Devil and Satan, and bound him for a thousand years; and cast him into the abyss and closed it and sealed it over him, that he should lead the nations astray no longer, until the thousand years are completed. After this he must be released for a short time.

6

And I saw thrones, and they sat on them, and authority to judge was given them. And [I saw] the souls of those that had been beheaded because of the testimony of Jesus and the word of God, and whosoever did not pay homage to the Beast nor his image; and they lived and reigned with Christ for a thousand years. The

rest of the dead did not live till the thousand years were completed.

This is the first Resurrection.
Happy and holy he that has part in the first Resurrection!
Over these the Second Death has no power.
But they will be priests of God and of Christ
And will reign with him for a thousand years.

And when the thousand years are finished, Satan will be released from his prison. And he will go forth to lead astray the nations that are in the four corners of the earth, Gog and Magog, to gather them together for the war, whose number is as the sand of the sea. And they went up on the breadth of the earth, and encircled the camp of the saints and the beloved city; and fire came down out of heaven and devoured them. And the Devil who led them astray was cast into the Lake of Fire and Brimstone, where the Beast and the false prophet were also. And they will be tortured day and night for age after age.

7

And I saw a great white throne
And him that sat on it,
From whose face the earth and the heaven fled
And no place was found for them.
And I saw the dead, the great and the small, standing before the throne.
And books were opened.
And another book was opened which is [the Book] of Life.
And the dead were judged out of the things that had been written in the books,

According to their deeds.
And the sea gave up the dead that were in it,
And Death and Hades gave up the dead that were in them;
And each one was judged according to his deeds.
And Death and Hades were cast into the Lake of Fire.
This is the Second Death—the Lake of Fire.
And if any one was found not written in the Book of Life, he was cast into the Lake of Fire.

VII

THE VISION OF THE NEW JERUSALEM

And I saw a new heaven and a new earth,
For the first heaven and the first earth passed away,
And the sea is no more.
And I saw the Holy City, new Jerusalem, coming down out of heaven from God,
Made ready like a bride adorned for her husband.
And I heard a great voice from the throne saying,

"Lo, the Tabernacle of God is with men,
And he will tent with them, and they will be his people,
And God himself will be with them,
And he will wipe away every tear from their eyes.
And Death will be no more,
Neither will mourning nor crying nor pain be any more,
Because the first things are passed away."

And he that sat on the throne said,

"Behold, I make all things new."

And he said,

"Write, because these things are trustworthy and true."

And he added:

"They have come to pass.
I am the Alpha and the Omega,
The Beginning and the End.
To him that thirsts I will freely give of the fountain of the Water of Life.
He that is victor will inherit these things,
And I will be to him God, and he will be a son to me.
But as for the cowards and unbelieving and defiled,
And murderers and fornicators and sorcerers and idolaters and all liars,
Their part will be in the Lake that burns with fire and brimstone,
Which is the Second Death."

And there came to me one of the seven angels that had the seven bowls filled with the seven last plagues, and talked with me, saying, "Come hither, I will show you the bride, the Lamb's wife." And he brought me in the spirit to a mountain, great and high, and he showed me the Holy City, Jerusalem, coming down out of heaven from God, having the glory of God—her brightness was like that of a very precious stone, like a jasper-stone, transparent as crystal. The City had a wall, great and high, with twelve gates, and at the gates twelve angels, and names written on them—the names of the twelve tribes of the sons of Israel. On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the City had twelve foundation-stones, and on them the twelve names of the twelve apostles of the Lamb.

And he that talked with me had a golden reed as a

measure, to measure the City and its gates and its wall. And the City lies square, and its length is equal to its breadth. And he measured the City with the reed, twelve thousand furlongs. The length and breadth and height of it are equal. And he measured its wall, two hundred and sixteen feet, man's measure, which is [the same as] an angel's. And the material of its wall is jasper, and the City is pure gold, like pure glass. The foundations of the City's wall are adorned with every precious stone. The first foundation-stone was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysophrase, the eleventh hyacinth, the twelfth amethyst. And the twelve gates were twelve pearls, each several gate was of a single pearl. And the City's street was pure gold, like transparent glass.

And I saw no Temple in it,
For the Lord God, the Ruler of all, is its Temple, and the Lamb.
And the City has no need of the sun,
Nor of the moon to light it,
For God's glory lighted it and the Lamb is its lamp.
And the nations will walk by its light,
And the kings of the earth will bring their glory into it.
And its gates will not be shut at all by day
(For there is no night there).
And they will bring the glory and the honor of the nations into it.
And there will by no means come into it anything common,
Or that which works defilement and lying,
Only those that are written in the Lamb's Book of Life.

And he showed me a river of Water of Life, bright as crystal, going forth from the throne of God and the Lamb. In the midst of its street, and on each side of the river, was a Tree of Life, bearing twelve fruits, yielding its fruit every month.

And the leaves of the Tree are for the healing of the nations,
And there will no longer be any curse.
And the throne of God and of the Lamb will be in it,
And his slaves will serve him and will see his face,
And his name will be in their foreheads.
And there will be no more night;
And they will need no lamplight or sunlight,
Because the Lord God lights them.
And they will reign for age after age.

EPILOGUE

And he said to me, "These words are worthy of trust and true; and the Lord, the God of the spirits of the prophets, has sent his angel to tell to his slaves the things that must soon come to pass. And behold I am coming quickly; happy is he that attends to the words of the prophecy of this book."

And I, John, am he that heard and saw these things. And when I heard and saw, I fell down to do homage at the feet of the angel who showed me these things. And he says to me,

"Beware! Not so!
I am fellow slave of you and your brothers the prophets,
And of those that attend carefully to the words of this book;
Do homage to God."

And he added:

" Seal not the words of the prophecy of this book;
For the crisis is at hand.
He that is unrighteous, let him be unrighteous still,
And he that is vile, let him still be vile,
And he that is righteous, let him do righteousness still,
And he that is holy, let him be made holy still."

(Jesus speaks.)

" See, I am coming quickly, and my reward is with me,
To give each one according to his work.
I am the Alpha and the Omega,
The First and the Last,
The Beginning and the End.
Happy those that wash their robes
So that theirs will be the right to the Tree of Life,
And they may enter in by the gates into the City.
Without are the dogs and sorcerers and fornicators and murderers and idolaters,
And every one that loves and practices lying.

I, Jesus, have sent my angel
To testify to you these things in the churches.
I am the root and offspring of David,
The bright, the morning star.

And the Spirit and the Bride say, Come;
And let him that hears say, Come;
And let him that thirsts come;
Let him that wills take freely the Water of Life."

I testify to every one that hears the words of the prophecy of this book,
If any one shall add to them,

God will add to him the plagues written in this book.
And if any one shall take away from the words of the
book of this prophecy,
God will take away his part from the Tree of Life
And out of the Holy City, which are written in this
book.

He that testifies to these things says,

"Yea, I am coming quickly."
So be it; come, Lord Jesus!

The grace of the Lord Jesus be with the saints.

CHAPTER II

THE GOSPEL ACCORDING TO JOHN

PROLOGUE

In the beginning was the Word,
And the Word was with God,
And the Word was God.
He was in the beginning with God.
All things were made through him,
And apart from him not one created thing came into being.[1]
In him was Life,
And the Life was the Light of men.
And the Light shines in the darkness,
And the darkness did not comprehend it.

There was once a man sent from God, his name John.
He came for testimony,
To testify concerning the Light,
That all might believe through him.
He was not the Light,
But came to testify concerning the Light.
The true Light, that lights every man, was coming into the world.
He was in the world,
And the world was made through him,
And the world did not know him.
Unto his own he came,

[1] Origen gives an interesting variation from this text: "And apart from him not one thing was made. That which was made was Life in him," etc.—*Tr.*

And his own did not receive him:
But to as many as did receive him, he gave power to
become children of God—
Those who believe on his name,
Who were born, not of blood,
Nor of the will of the flesh,
Nor of the will of man,
But of God.

And the Word became flesh and tented among us,
Full of grace and truth;
And we beheld his glory—
Glory as of an Only-begotten from the Father.
(John testifies concerning him and cries, saying,
"This was he of whom I said,
'He that comes after me has been placed before me,
Because he was First.'")
For out of his fulness we all received,
And grace succeeding grace.
For the law was given through Moses;
Grace and truth came through Jesus Christ.
No one has ever seen God;
God only-begotten, he that is in the bosom of the Father,
he declared him.

I. THE WITNESS OF THE EARLY MINISTRY

1. The Testimony of John and His Disciples

And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem, to ask him, "Who are you?"

And he confessed and did not deny; and he confessed, "I am not the Christ."

And they asked him, "What then? Are you Elijah?"

"I am not," he says.

"Are you the prophet?"

And he replied, "No."

Then they say to him, "Who are you—that we may give some answer to those that sent us—what do you say concerning yourself?"

"I am a voice of one crying in the wilderness," he said, "*Make straight the Lord's way,* as Isaiah the prophet said."

Now they had been sent from the Pharisees. And they asked him, "Why then do you immerse, if you are not the Christ, nor Elijah, nor the prophet?"

John answered them, "I immerse in water. In the midst of you stands one whom you do not perceive—he that comes after me—whose shoe-strings I am not worthy to untie."

These things took place in Bethany beyond the Jordan, where John was immersing.

On the next day he sees Jesus coming to him, and says, "Behold God's Lamb, who takes away the sin of the world! This is the one of whom I said, 'After me comes a man who has been placed before me, because he was First.' And I did not recognize him, but that he might be made known to Israel—for this I came immersing in water."

And John testified, saying, "I have beheld the Spirit descending as a dove out of heaven, and it remained upon him. And I did not recognize him, but the One who sent me to immerse in water said to me, 'Upon whomsoever you shall see the Spirit descending and remaining upon him, this is he who immerses in the Holy Spirit.' And I have seen and testified that this is God's Son."

On the next day John was again standing, and two of his disciples. And looking upon Jesus as he walked, he says, "Behold God's Lamb." And the two disciples heard him speak, and they followed Jesus.

And Jesus turning and beholding them following says to them, "What are you seeking?"

They said to him, "Rabbi (which in our language means Teacher), where are you staying?"

"Come and you will see," he replies.

So they came and saw where he was staying, and they stayed with him that day, for it was about four o'clock. Andrew, the brother of Simon Peter, was one of the two who heard this from John and followed him. He finds first his own brother Simon, and says to him,

"We have found the Messiah" (which in our language is the Christ, or the Anointed).

He brought him to Jesus. And looking on him, Jesus said,

"You are Simon, the son of John; you will be called Kephas" (which means Peter, a Rock).

On the next day Jesus [2] wished to go forth into Galilee, and he finds Philip and says to him,

"Follow me."

Philip finds Nathanael and says to him,

"We have found him of whom Moses wrote in the law,

[2] The verb "wished" has no subject expressed in the Greek, a fact that leads Bacon to suggest an editorial excision after verse 42 of a further account of the calling of the sons of Zebedee. The translation given above solves the difficulty in a manner open to much less objection.—*Tr.*

and the prophets: Jesus, son of Joseph, who is from Nazareth."

And Nathanael said to him, "Can anything good come out of Nazareth?"

"Come and see," replies Philip.

Jesus saw Nathanael coming to him and says concerning him, "Here is certainly an Israelite in whom there is no deceit."

"How do you know about me?" asks Nathanael.

"Before Philip called you," Jesus replied to him, "when you were under the fig tree, I saw you."

"Teacher," answered Nathanael, "you are God's Son, you are Israel's king."

Jesus said in reply, "Do you trust because I said to you, 'I saw you beneath the fig tree?' You will see greater things than these." And he added, "In very truth I say to you, You will see heaven opened, and God's angels ascending and descending upon the Son of man."

2. The First Sign at Cana

And two days later there was a wedding at Cana of Galilee, and the mother of Jesus was there. And Jesus also, with his disciples, was invited to the wedding. And when wine failed, the mother of Jesus says to him, "They have no wine."

But Jesus says to her, "Madam, what have you to do with me? My time has not yet come."

His mother says to the servants, "Do whatever he tells you."

Now there were standing there six stone water-jars, in accordance with the Jews' custom of purifying, holding twenty or thirty gallons each. Jesus says to them,

"Fill the water-jars with water."

And they filled them clear up. And he says to them,

"Draw now, and carry to the toastmaster."

And they carried it. Now when the toastmaster tasted the water that had become wine and did not know where it had come from (but the servants who drew the water knew), he calls the bridegroom and says to him,

"Every man first puts on the good wine, and the worse when they have drunk freely; you have kept the good wine until now."

This beginning of signs Jesus did in Cana of Galilee, and made his glory evident, and his disciples believed on him. After this he went down to Capernaum, he and his mother and his brothers and his disciples; and they did not stay there many days.

3. Jesus Testifies to Himself in the Temple

And the Jews' passover was near, and Jesus went up to Jerusalem. And he found in the Temple those who were selling oxen and sheep and doves, and the brokers sitting there. And he made a whip of small cords and drove all forth out of the Temple, both the sheep and the oxen; and poured out the brokers' money and overturned the tables. And to those who were selling the doves he said,

"Take these things away: do not make my Father's house a house of trade."

His disciples remembered that it is written,

Zeal for thy house will devour me.

The Jews thereupon asked him, "What sign do you show us, seeing that you do these things?"

"Destroy this temple," Jesus answered, "and in three days I will raise it up."

Then the Jews said, "This Temple was forty-six years in building, and will you raise it up in three days?"

But he was speaking about the temple of his body.

When therefore he was risen from the dead, his disciples remembered that he said this; and they believed the Scripture and the word that Jesus spoke.

4. The Testimony of Jesus to Nicodemus

Now when he was in Jerusalem at the passover, during the feast many believed on his Name, beholding the signs that he continued to do. But Jesus was not trusting himself to them, because he knew all men; and because he had no need that any one should testify concerning man, for he himself knew what was in man. But there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. This man came to him by night and said to him,

"Teacher, we know that you have come from God as an instructor, for no one can do these signs that you are doing unless God is with him."

Jesus replied to him:

"In very truth I say to you,
Unless one is born from above
He cannot see the kingdom of God."

"How can a man be born when he is old?" Nicodemus says to him; "He cannot enter a second time into his mother's womb and be born, can he?"

Jesus answered:

"In very truth I say to you,
Unless one is born of water and Spirit,
He cannot enter into the kingdom of God.
That which has been born of the flesh is flesh,
And that which has been born of the Spirit is spirit.
Do not wonder that I told you,
'You must be born from above.'
The wind blows where it wills, and you hear its voice,

Yet do not know whence it comes and whither it is
going;
So is every one that has been born of the Spirit."

"How can these things be?" asked Nicodemus.
"Are you Israel's teacher, and do not understand these
ings?" replied Jesus.

"In very truth I tell you
What we know we are speaking
And what we have seen we are testifying,
And you do not receive our testimony.
If I told you the things upon earth and you do not be-
lieve,
How will you believe if I shall tell you the things that
take place in heaven?
And no one has ascended into heaven,
Save he that descended out of heaven—
The Son of man.
And just as Moses lifted up the serpent in the wilder-
ness,
So must the Son of man be lifted up,
That every one who trusts in him may have eternal
life.
For God so loved the world that he gave his only-
begotten Son,
That every one who trusts in him may not perish but
have eternal life.
For God did not send his Son into the world to con-
demn the world,
But that the world might be delivered through him.
He that trusts in him is not condemned,
But he that does not trust has already been condemned,
Because he has not trusted in the Name of the only-
begotten Son of God.

Now this is the sentence:
That the Light has come into the world
And men preferred the darkness to the Light,
For their deeds were evil.
For every one that practises evil hates the light
And does not come to the light,
Lest his deeds should be exposed;
But he that does what truth requires comes to the light,
In order that it may be made known that his conduct has been according to God's will.

"He that comes from above is above all.
He that is from the earth is from the earth and speaks from the earth.
He that comes from heaven is above all;
He testifies what he has seen and heard,
And no one receives his testimony.
He that receives his testimony has set his seal
That God is truthful.
For he whom God sent speaks God's words,
For he does not give the Spirit by measure.
The Father loves the Son
And has given all things into his hand.
He that trusts in the Son has eternal life;
He that does not trust in the Son will not see life,
But God's wrath rests on him."

5. John's Second Testimony

After these things Jesus and his disciples came into the region of Judea, and there he continued to stay with them and immerse. And John was also immersing in Ænon, near Salim, because there were many streams there; and they continued to come and be immersed, for John was not yet cast into prison. Then a controversy rose on the

part of John's disciples with a Jew about purification, and they came to John and said to him,

"Teacher, he who was with you on the other side of the Jordan, to whom you have testified—behold, he is immersing, and all are coming to him."

John replied, "A man can receive nothing unless it has been given him from heaven. You yourselves bear me witness that I said, 'I am not the Christ, but am sent before him.' The bridegroom is the one who has the bride, but the bridegroom's friend who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine has been made complete. He must increase, but I must decrease."

6. Testimony of the Samaritan Woman

When therefore the Master knew that the Pharisees heard, 'Jesus is making and immersing more disciples than John'—though Jesus himself was not accustomed to immerse, but his disciples—he left Judea and went away again into Galilee. Now it was necessary that he should pass through Samaria; so he comes to a town of Samaria called Sychar, near the field that Jacob gave to his son Joseph. And Jacob's fountain was there. So Jesus, wearied with the journey, was consequently sitting by the fountain's side. It was about noon. A woman of Samaria comes to draw water. Jesus says to her,

"Give me a drink"—for his disciples had gone away into the town to buy food.

"How is it," says the Samaritan woman to him, "that you, who are a Jew, ask a drink of me, a Samaritan woman?"[3]

"If you recognized God's gift," Jesus answered, "and who it is that says to you, 'Give me a drink,' you would

[3] For Jews do not associate with Samaritans.

have asked him and he would have given you living water."

She says to him, "Sir, you have no bucket and the well is deep; whence have you the living water? You are not greater than our father Jacob, who gave us the well, and himself drank of it, and his sons and flocks?"

Jesus answered:

"Every one that drinks of this water will thirst again;
But whosoever shall drink of the water that I shall give
him will never thirst.
But the water that I shall give him will become in him
a fountain of water,
Springing up unto eternal life."

"Sir," says the woman to him, "give me this water, that I may not thirst, nor come all the way here to draw."

He says to her, "Go, call your husband and come here."

"I have no husband," the woman replied.

"You said well, 'I have no husband,'" Jesus says to her, "for you have had five husbands, and he whom you now have is not your husband—in this you have spoken truly."

"Sir," the woman says to him, "I perceive that you are a prophet. Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where one ought to worship."

"Trust me, madam," says Jesus to her, "a time is coming when neither in this mountain nor in Jerusalem will you worship the Father.

"You worship you know not what,
We know what we worship,
Because deliverance is from the Jews.
But a time is coming, and is now here,

When the real worshipers will worship the Father in
spirit and truth;
For the Father is seeking such also as his worshipers.
God is Spirit,
And they that worship him must worship in spirit and
in truth."

The woman says to him, "I know that Messiah is coming (he who is called Christ); when he shall come he will tell us all things."

"I that am talking to you am he," Jesus replies.

And at this moment his disciples came and began to wonder that he was talking with a woman; however, no one said, "What are you trying to do?" or, "Why are you talking with her?"

The woman then left her water-jar and went away into the city, and says to the men,

"Come, see a man who told me all the things that I ever did. Can this be the Christ?"

They went forth out of the city and were coming to him. In the meantime his disciples began to entreat him, saying, "Teacher, eat."

But he said to them, "I have food to eat that you do not know."

So the disciples said to one another, "Has any one brought him anything to eat?"

Jesus says to them:

"My food is to do the will of him that sent me
And to finish his work.
Do you not say,
'There are yet four months
And then comes the harvest?'
Lo, I say to you, Lift up your eyes and see the fields
That they are already white for harvest.

The reaper receives wages
And gathers fruit unto eternal life,
That sower and reaper may rejoice together.
For thus the saying is true,
'One sows and another reaps.'
I sent you to reap that on which you had not toiled.
Others have toiled and you have entered into their toil."

And out of that city many of the Samaritans trusted in him, because of the word of the woman who testified, "He told me all the things that I ever did." So when the Samaritans came to him they began to entreat him to stay among them, and he stayed there two days. And many more trusted because of his word, and they said to the woman,

"We are no longer believing because of your talk; for we ourselves have heard and know that this is certainly the deliverer of the world."

7. The Second Sign at Cana

Now after the two days he went away from that place into Galilee. For Jesus himself testified that a prophet has no honor in his own native place. So when he came into Galilee, the Galileans received him favorably, having seen all things that he did in Jerusalem at the feast; for they also went to the feast.

So Jesus came again to Cana of Galilee, where he made the water wine. And there was a certain royal officer, whose son was ill at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went away to him and begged him to come down and heal his son; for he was at the point of death. Jesus therefore said to him,

"Unless you see signs and wonders you will not believe."

" Sir," the officer says to him, " come down before my little boy dies."

Jesus says to him, " Go, your son lives."

And the man had confidence in the word that Jesus spoke to him, and turned to go. And while he was now returning, his slaves met him, saying that his son is living. So he began to inquire of them the time when he became better. And they said to him,

" Yesterday at one o'clock the fever left him."

Then the father knew that it was at the very hour when Jesus said, " Your son lives." And he trusted and his entire household. This again, a second sign, Jesus did when he came out of Judea into Galilee.

II. THE WITNESS TO THE JEWISH NATION, AND ITS REJECTION

1. The Sign at the Pool of Bethesda

After these things there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep-gate a pool, called in Hebrew Bethesda, which has five porches. In these a great number of invalids were accustomed to lie—blind, lame, withered. And there was a certain man there who had been thirty-eight years in his infirmity. Jesus seeing him lying, and knowing that he had already been a long time there, says to him,

"Do you wish to be made well?"

"Sir," the invalid answered him, "I have no man to put me into the pool when the water is stirred, but while I am coming another goes down before me."

Jesus says to him, "Rise, take up your pallet, and walk."

And immediately the man became well, and took up his pallet, and began to walk. Now it was a sabbath on that day; so the Jews began to say to the man that had been healed,

"It is a sabbath; you have no right to carry the pallet."

He replied, "He that made me well said to me, 'Take up your pallet, and walk.'"

"Who is the man," they asked him, "that said to you, 'Take up your pallet, and walk'?"

Now he that was healed did not recognize who it was, for Jesus withdrew, since there was a crowd in the place. Afterward Jesus found him in the Temple, and said to him,

"See, you have become well; sin no longer, lest something worse come upon you."

The man went away and told the Jews that it was Jesus who made him well. And on account of this the Jews began to persecute Jesus, because he was doing these things on a sabbath. But Jesus answered them,

" My Father is working until now, and I am working."

So on account of this the Jews kept trying the more to kill him, because he was not only setting men free on the sabbath, but was even calling God his own Father, making himself equal to God. So Jesus replied to them:

" In very truth I say to you,
The Son can do nothing of himself,
Save what he sees the Father doing.
For whatsoever things He does, these the Son also does
in like manner.
For the Father loves the Son,
And shows him everything that he himself is doing;
And he will show him greater works than these,
In order that you may wonder.
For, just as the Father raises up the dead and makes
them alive,
So also the Son makes alive whom he wills.
For the Father does not even judge anybody,
But has given judgment entirely to the Son,
In order that all may honor the Son
Just as they honor the Father.
He that does not honor the Son
Does not honor the Father that sent him.

" In very truth I say to you,
He that hears my message and trusts him who sent me,
Has eternal life;
And he will not come to judgment,
But has passed out of death into life.
In very truth I tell you,

A time is coming, and now is, when the dead will hear
the voice of God's Son,
And they that hear will live.
For, just as the Father has life in himself,
So also he gave to the Son to have life in himself.
And he gave him authority to pronounce judgment,
Because he is Son of man.
Do not wonder at this,
For a time is coming when all who are in the tombs
will hear his voice
And they will come forth;
Those who have done good to resurrection of life,
Those who have practised evil to resurrection of con-
demnation.

"I can do nothing of myself;
As I hear I judge, and my judgment is just;
Because I am not seeking my will, but the will of him
that sent me.
If I testify concerning myself, my testimony is not
trustworthy.
There is another who testifies concerning me,
And I know that the testimony that he bears concern-
ing me is trustworthy.
You have sent to John, and he has testified to the
truth,
Yet I do not receive testimony from man,
But I say these things that you may be delivered.
He was the burning and shining lamp,
And you were willing to rejoice for a while in his light.
But I have a greater testimony than John's,
For the works the Father has given me to finish—
The very works I am doing—
Testify concerning me that the Father has sent me
forth;

And the Father that sent me has himself testified concerning me.
You have neither heard his voice at any time,
Nor have you seen his form.
And you have not his word remaining in you,
Because you do not trust him whom he sent forth.
You search the sacred writings,
Because you suppose that you have eternal life in them;
And these are they that testify concerning me,
Yet you are not willing to come to me that you may have life.
I do not receive honor from men,
But I know that you do not have the love of God in yourselves.
I have come in my Father's name, and you do not receive me;
If another come in his own name, you will receive him.
How can you trust, when you receive honor from one another,
And do not seek the honor that comes from the only God?

"Do not suppose that I shall accuse you to the Father.
There is one that accuses you, Moses, on whom you have set your hope.
For if you were accustomed to trust Moses, you would be trusting me,
For he wrote concerning me.
But if you do not trust his writings, how will you trust my words?"

The Jews were therefore wondering, saying,
"How does this uneducated fellow know how to read?"

Jesus answered:

"My teaching is not mine,
But that of him who sent me.
If any one wills to do his will,
He will know concerning the teaching,
Whether it is of God or I speak from myself.
He that speaks from himself seeks his own honor,
But the man that seeks the honor of the one that sent him,
He is truthful, and there is no deceit in him.

"Did not Moses give you the law? And not one of you observes the law! Why do you try to kill me?"

"You have a demon," the people answered. "Who is trying to kill you?"

"I did one work and you all wonder," Jesus replied. "On this account Moses has given you circumcision—not that it is of Moses, but of the fathers—and on a sabbath you circumcise a man. If a man receives circumcision on a sabbath that the law of Moses be not violated, are you angry at me because I made an entire man well on a sabbath? Do not judge according to appearance, but pronounce just judgment."

2. The Sign of the Loaves and Fishes

After this Jesus went away across the lake of Galilee, or Tiberias; and a great number of people followed him, because they were observing the signs that he continued to do on the sick. But Jesus went up into the mountain and was sitting there with his disciples. Now the Jewish feast of the passover was near. So Jesus, lifting up his eyes and beholding that a great crowd is coming to him, says to Philip,

"Where are we to buy bread that these may eat?"

Now he was saying this to test him, for he himself knew what he was about to do.

"Thirty dollars' worth of bread," Philip answered him, "is not enough for each of them to have a morsel."

One of his disciples—Andrew, the brother of Simon Peter—says to him, "There is a lad here, who has five barley loaves and two small fish, but what are these among so many?"

"Make the men recline," says Jesus.

Now there was a great deal of grass in the place, so the men reclined, about five thousand in number. Jesus then took the loaves, and after giving thanks he distributed to those who reclined; in like manner also of the fish, as much as they wished. And when they were satisfied, he says to his disciples,

"Gather together the pieces remaining over, that nothing be wasted."

So they gathered them together, and filled twelve baskets with pieces from the five barley loaves, that exceeded the needs of those who had eaten. So the men, seeing what a sign he did, began to say,

"This is certainly the prophet that is coming into the world."

So Jesus, knowing that they were about to come and seize him, to make him king, went back again into the mountain, quite alone. And when evening came, his disciples went down to the lake, and embarking in a boat were going across the lake to Capernaum. And darkness had already fallen and Jesus had not yet come to them, and as a strong wind was blowing the sea began to rise. So when they had rowed about twenty-five or thirty furlongs, they beheld Jesus walking upon the lake and drawing near to the boat, and they were frightened. But he says to them,

"It is I, do not be frightened."

So they became willing to take him into the boat, and at once the boat arrived at the shore to which they were going.

On the next day the crowd that stood on the other side of the lake saw that there was only one boat there, and that Jesus did not go with his disciples into the boat, but his disciples went away by themselves. Boats came, however, from Tiberias, near the place where they ate bread after the Lord had given thanks. So when the crowd saw that Jesus was not there, nor his disciples, they themselves embarked in boats and came to Capernaum, looking for Jesus. And when they found him on the other side of the lake, they said to him,

"Teacher, when did you arrive here?"

Jesus replied:

"In very truth I say to you,
You are looking for me, not because you saw signs,
But because you ate of the loaves and were satisfied.
Work not for the food that perishes,
But for the food that endures to eternal life,
Which the Son of man will give you,
For on him the Father—God—has set his seal."

So they said to him, "What are we to do to work God's works?"

"This is God's work," Jesus answered, "to trust him whom he sent."

"What sign then are you doing?" they next asked, "that we may know and trust you? What are you working? Our fathers ate the manna in the wilderness, as it is written, 'Bread out of heaven he gave them to eat.'"

So Jesus said to them:

"In very truth I tell you,
Moses did not give you bread out of heaven,
But my Father gives you the real bread out of heaven.
For God's bread is that which comes down out of heaven
And gives life to the world."

"Sir," they said to him, "give us always this bread."
Jesus replied:

"I am the Bread of Life;
He that comes to me will by no means hunger,
And he that puts his trust in me will never thirst.
But as I told you, you have even seen me and yet do not trust.
Every one that the Father gives me will come to me,
And him that comes to me I will by no means reject.
Because I have come down from heaven, not to do my own will,
But the will of him that sent me.
Now this is the will of him that sent me:
That of all that he has given me I shall lose none,
But I shall raise them up at the last day.
For this is my Father's will,
That every one who beholds the Son and puts his trust in him, shall have eternal life,
And I will raise him up at the last day."

Upon this the Jews began to grumble about him, because he said, "I am the bread that came down out of heaven." And they began to say,

"Is not this Jesus, the son of Joseph, whose father and mother we know? How now does he say, 'I have come down out of heaven?'"

Jesus answered:

"Do not grumble among yourselves.
No one can come to me unless the Father who sent me
draw him,
And I will raise him up at the last day.
It is written in the prophets,
And they will all be taught by God.
Every one who has heard from the Father and learned
is coming to me.
Not that any one has seen the Father, save him who
is from God—
He has seen the Father.
In very truth I tell you,
He that trusts has eternal life.
I am the Bread of life.
Your fathers ate the manna in the wilderness and died.
This is the bread that comes down out of heaven,
That one may eat of it and not die.
I am the living Bread that came down out of heaven.
If any one eats of this bread he will live forever;
Yes, and my flesh is the bread that I will give for the
sake of the world's life."

The Jews then began to contend among themselves, saying, "How can this man give us his flesh to eat?"
Jesus said to them:

"In very truth I tell you,
Unless you eat the flesh of the Son of man
And drink his blood,
You have no life in yourselves.
He that feeds upon my flesh
And drinks my blood
Has eternal life,
And I will raise him up at the last day.
For my flesh is real food

And my blood is real drink.
He that feeds upon my flesh and drinks my blood
Continues in me and I in him.
Just as the living Father sent me forth,
And I live because of the Father,
So he that feeds upon me—
He also will live because of me.
This is the bread that came down from heaven;
Not as the fathers ate and died—
He that feeds upon this bread will live forever."

He said these things while teaching in the synagogue in Capernaum. So, many of his disciples when they heard, said,

"This teaching is intolerable! Who can listen to him!"

Now Jesus, knowing in himself that his disciples were complaining about him, said to them,

"Does this make you displeased? What would you think if you were to behold the Son of man going back where he was before? It is the Spirit that makes alive, the flesh is worth nothing. The words that I have spoken to you are spirit and life, yet there are some of you that do not trust me."

For Jesus was aware from the beginning who they were that did not trust, and who it was that would deliver him up. And he went on to say,

"On this account I have said to you, 'No one can come to me unless it be given him from the Father.'"

In consequence of this many of his disciples went back and no longer continued to walk with him. So Jesus said to the Twelve,

"You do not also wish to go, do you?"

"Sir, to what leader shall we go?" answered Simon Peter. "You have words of eternal life. And we have

trusted you, and know that you are the Holy One of God."

"Did I not choose you, the Twelve," Jesus replied, "and one of you is a devil?"

Now he was speaking of Judas, son of Simon Iscariot, for it was he that was destined to deliver him up, one of the Twelve!

3. Testimony of Jesus to Himself at the Feast of Tabernacles

And after these things Jesus continued to go about Galilee; for he did not wish to go about Judea, because the Jews kept trying to kill him. Now the feast of the Jews was near, the feast of making booths. So his brothers said to him,

"Go away from here and go to Judea, that your disciples [there] may behold your works that you are doing. For no one does anything in secret if he seeks to be publicly recognized. If you are doing these things, make yourself known to the world."

For even his own brothers had no confidence in him. Jesus says to them,

"My appointed time has not yet arrived, but your time is always at hand. The world cannot hate you, but me it hates because I testify concerning it that its deeds are evil. You go up to the feast; I am not yet going up to this feast, because my appointed time has not yet been completed."

Having said these things to them he remained in Galilee. But when his brothers had gone up to the feast, then he also went up, not openly, but as it were in secret. Now the Jews were looking for him at the feast, and saying, "Where is that man?" And there was much discussion about him among the common people.

Some were saying, "He is a good man." Others were saying, "No, for he is leading the people astray!" No one, however, was talking publicly about him for fear of the Jews.

Now when it was already the middle of the feast, Jesus went up into the Temple and began to teach. Some therefore of the Jerusalem people began to say,

"Is not this the one they are trying to kill? And see, he is talking publicly and they are saying nothing to him! Is it possible the rulers have really come to know that this is the Christ? Yet we know where this man is from, but when the Christ comes no one will know where he is from."

So Jesus spoke with a loud voice, teaching in the Temple and saying:

"You both know me, and you know where I am from;
And I have not come from myself,
But he that sent me is worthy of trust.
You do not know him, but I know him,
Because I am from him, and he sent me forth."

So they were trying to arrest him, yet no one laid a hand on him, because his appointed time had not yet come. But many of the people put their trust in him, and some were saying,

"When the Christ shall come, will he do more signs than this man has done?"

The Pharisees heard the people debating thus about him, and the chief priests and the Pharisees sent officers to arrest him. Then said Jesus to them:

"I am with you a little while longer,
And then I am going to him that sent me.
You will look for me,
And will not be able to come where I am."

So the Jews said to one another, "Where is this man about to go, that we shall not find him? He is not going to the Dispersion among the Greeks, is he? What is this saying that he spoke, 'You will look for me and will not find me,' and 'You will not be able to come where I am'?"

So he said to them again:

"I am going away,
And you will look for me,
And you will die in your sins;
You will not be able to come where I am going."

"Can it be he will kill himself?" the Jews therefore were saying, "because he says, 'You will not be able to come where I am going.'"

He continued:

"You are from beneath,
I am from above.
You are of this world,
I am not of this world.
So I told you, 'You will die in your sins';
For if you do not believe that I am [the Christ]
You will die in your sins."

"Who are you?" they then said to him.
Jesus said to them:

"What I am saying to you from the beginning.
I have many things to say and judge concerning you,
But he that sent me is truthful,
And I tell the world what I have heard from him."

They did not know that he was speaking to them of the Father. So Jesus said to them:

"When you shall lift up the Son of man,
Then you will know that I am he,
And that I do nothing on my own authority,
But say just what the Father taught me.
And he that sent me is with me.
He has not left me alone,
Because I always do what pleases him."

And while he spoke these things many put their trust in him.

Then the officers came to the chief priests and Pharisees, and the latter said to them,

"Why did you not bring him?"

"No man ever talked like this," the officers replied.

"Are you also led astray?" answered the Pharisees. "Has any one of the rulers confidence in him, or of the Pharisees? But these common people, who do not know the Law, are under a curse."

Nicodemus, one of their number, says to them, "Does our law judge the man, unless it first hear from him and know what he is doing?"

"You also are of Galilee, are you?" they answered. "Search and see, that [the] Prophet does not come out of Galilee."

Now on the last day, the great day of the feast, Jesus stood and spoke with a loud voice, saying:

"If any one thirst, let him come to me and drink.
As the Scripture said, rivers of living water will flow
from the heart of him that trusts in me."

Now he said this concerning the Spirit which those that trusted in him were about to receive. For the Spirit had not yet been given, because Jesus was not yet exalted. So some of the people hearing these words, were say-

ing, "This is certainly the prophet." Others were saying, "This is the Christ." But some were saying, "Does the Christ then come out of Galilee? Has not the Scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David was?" So a division came about among the people on account of him. And some of them were wishing to arrest him, but no one laid hands on him.

Then Jesus went on to speak to those Jews that had trusted in him:

"If you continue in my teaching,
You are really my disciples,
And you will know the truth,
And the truth will make you free."

"We are descendants of Abraham," they replied to him, 'and have never been in slavery to any one. How do you say, 'You will become freemen'?"

Jesus answered them:

"In very truth I say to you,
Every one that commits sin is a slave.
Now the slave does not always remain in the house,
But the son remains always.
So if the Son sets you free, you will be freemen indeed!
I know that you are descendants of Abraham,
But you are trying to kill me
Because my teaching has no place in you.
I speak what I have seen with the Father,
And you too do what you have heard from your father."

"Our father is Abraham," they answered.

Jesus says:

"If you were Abraham's children,
You would do Abraham's works.
But as it is, you are trying to kill me,
A man who has told you the truth,
Which I heard from God.
Abraham did not do this.
You do the works of your father."

"We were not born of adultery," they said; "We have one Father, God."
Jesus said to them:

"If God were your Father, you would love me,
For I came forth from God and am here;
For I have not come from myself at all,
But he sent me forth.
Why do you not understand my mode of speech?
Because you cannot yield obedience to my teaching.
You are of your father, the devil,
And you will do your father's desires.
He was a murderer from the first,
And does not stand in the realm of truth,
Because truth is not in him.
When he speaks a lie, he speaks his own,
Because he is a liar and the father of lying.[4]
But because I speak the truth you do not trust me.
Who of you convicts me of sin?
If I speak truth why do you not trust me?
He that is of God hears God's words.
You do not hear for this reason:
You are not of God."

The Jews replied to him, "Do we not say well that you are a Samaritan and have a demon?"

[4] This may also be rendered: "When one speaks falsehood, he speaks from that which belongs to him, because his father is also a liar."—*Tr.*

Jesus answered:

"I have not a demon,
But I honor my Father
And you dishonor me.
Yet I do not seek my honor;
There is One that seeks it, and he is judge.
In very truth I say to you,
If any one obeys my teaching he will never behold death."

"Now we know that you have a demon," the Jews said to him; "Abraham died, and the prophets, and you say, 'If any one obeys my teaching he will never taste death.' You are not greater than our father Abraham, who died, are you? And the prophets died—Whom are you making yourself?"

Jesus replied:

"If I shall honor myself,
My honor is nothing.
It is my Father that honors me,
Of whom you say that he is your God;
And you do not know him,
But I know him.
And if I say that I do not know him
I shall be like you—a liar.
But I do know him and obey his teaching.
Abraham, your father, rejoiced to see my day,
And he saw and was glad."

Then said the Jews to him, "You are not yet fifty years old, and have you seen Abraham?"

Jesus said to them:

"In very truth I tell you,
Before Abraham was born, I am."

Then they took stones to throw at him, but Jesus hid and went away from the Temple.

4. The Sign of the Man Born Blind, and the Discourse Following

And passing along he saw a man blind from birth. And his disciples asked him,

"Teacher, who sinned, this man or his parents, that he should be born blind?"

Jesus replied:

"Neither this man nor his parents sinned,
But [he was born blind] that the works of God might be made evident in him.
We must do the works of him that sent me while it is day;
Night is coming, when no one can work.
When I am in the world I am the world's light."

Saying this, he spat on the ground and made clay of the spittle, and put the clay on the man's eyes and said to him,

"Go wash in the pool of Siloam" (which means Messenger). So he went away and washed and came seeing. Thereupon the neighbors and those who had formerly known him by sight as a beggar, began to say,

"Is not this the man who sits and begs?"

"This is the man!" said some.

"No!" said others, "but he is like him."

"I am the man," he said.

So they went on to say to him, "Then how were your eyes opened?"

"The man called Jesus," he replied, "made clay and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went away and washed and received sight."

"Where is he?" they asked.

"I do not know," he said.

They bring him—the man formerly blind—to the Pharisees. Now it was a sabbath on the day when Jesus made the clay and opened his eyes. So the Pharisees also asked him again how he received his sight, and he said to them,

"He put clay on my eyes, and I washed and I see."

"This man is not from God," some of the Pharisees then began to say, "because he does not observe the Sabbath."

"How can a sinful man do such signs?" others were saying. And there was division among them. So they say again to the blind man,

"What do you say about him? For he opened your eyes."

"He is a prophet," said he.

Yet the Jews did not believe about him, that he had been blind and received sight, until they called the parents of him that had received sight. And they asked them,

"Is this your son, who you say was born blind? Then how does he now see?"

"We know that this is our son," replied his parents, "and that he was born blind; but how he now sees we do not know. Ask him, he is of age, he will speak for himself."

His parents said this because they were afraid of the Jews, for already the Jews had agreed that if any one should acknowledge that Jesus was the Christ, he should be expelled from the synagogue. Consequently his parents said, "He is of age, question him."

So they called a second time the man who had been blind, and said to him,

"Give praise to God; we know that this man is wicked."

"I do not know whether he is a wicked man or not," he replied; "one thing I do know: though I was blind, I see now."

"What did he do to you?" they said; "how did he open your eyes?"

"I told you once, and you did not listen," he answered; "why do you wish to hear it again? You do not also wish to become his disciples, do you?"

And they heaped abuse on him and said, "*You* are *his* disciple, but *we* are Moses's disciples. We know that God has spoken to Moses, but we do not know where this man comes from."

"Why, here is a marvelous thing," the man answered, "that you do not know where he comes from, and he opened my eyes! We know that God does not hear wicked men, but if one is a worshiper of God and does his will, he hears him. Since the world began, no one ever heard of one's opening the eyes of one born blind. If this man was not from God, he could do nothing."

"You were wholly born in sins," they replied, "and are *you* teaching *us?*" And they expelled him.

Jesus heard that they had expelled him, and found him and said,

"Do you put your trust in the Son of man?"

"And who is he, sir," he replied, "that I may trust in him?"

"You have both seen him," said Jesus, "and it is he that is talking with you."

"I trust, sir," he said and bowed low before him.

And Jesus said:

"I came into this world for its condemnation,
That those who do not see may see,
And those who do see may become blind."

The Pharisees who were with him heard this and said to him, "We are not blind too, are we?"

Jesus said to them:

"If you were blind, you would have no sin;
But as it is you say, 'We see,'
And so your sin remains."

Division again took place among the Jews in consequence of these teachings; and many of them were saying, "He has a demon and is crazy; why do you listen to him?"

"These are not the teachings of a demoniac," others were saying; "a demon cannot open the eyes of the blind, can he?"

So Jesus spoke to them again, saying:

"I am the Light of the world;
He that follows me will not walk at all in the dark
But will have the light of life."

The Pharisees therefore said to him, "You testify in your own behalf; your testimony is not trustworthy."

Jesus answered:

"Even if I do testify in my own behalf,
My testimony is trustworthy,
Because I know where I came from and where I am going.
But you do not know where I came from or where I am going.
You judge according to the flesh,
I judge no one.
Yet even if I judge, my judgment is trustworthy,
Because I am not alone,

But I and he that sent me [judge].
And in your law it is also written,
The testimony of two men is trustworthy.
I am he that testifies concerning myself,
And the Father that sent me also testifies concerning me."

"Where is your Father?" they therefore said to him.
Jesus replied:

"You know neither me nor my Father.
If you were acquainted with me,
You would be acquainted with my Father also."

He said these things in the Treasury, while teaching in the Temple; and no one arrested him, because his appointed time had not yet come.

5. Jesus Again Testifies to Himself in the Temple

The feast of Dedication occurred soon after this in Jerusalem. It was winter, and Jesus was walking in the Temple, in Solomon's porch. So the Jews came about him, and began to say to him,

"How long are you going to keep us in suspense? If you are the Christ tell us frankly."

Jesus answered:

"I told you and you do not believe me.
The works that I am doing in my Father's name—
These testify in my behalf; yet you do not believe me,
Because you are not of my sheep.
My sheep know my voice,
And I know them, and they follow me,
And I give them eternal life,
And they will not be lost, no, never!

And no one will snatch them out of my hand.
My Father who has given them to me is greater than all,
And no one can snatch them out of my Father's hands.

"In very truth I say to you,
He that does not enter through the door into the sheep-fold,
But climbs up some other way—
That man is a thief and robber;
But he that enters through the door is shepherd of the sheep.
The doorkeeper opens to him
And the sheep obey his voice,
And he calls his own sheep by name and leads them out.
When he has brought out all his own sheep,
He walks in front of them, and the sheep follow him,
Because they recognize his voice.
But they will not follow a stranger at all,
But will run away from him,
Because they do not recognize the voice of strangers."

This allegory Jesus spoke to them, but they did not understand what he said to them. So Jesus spoke again:

"In very truth I say to you,
I am the Door of the sheep.
All that came before me are thieves and robbers,
But the sheep did not obey them.
I am the Door;
If any one enter through me he will be kept safe,
And will go in and out and find pasture.
The thief comes only to steal and kill and destroy;
I came that they may have life and may have it abundantly.

"I am the Good Shepherd;
The Good Shepherd lays down his life for the sake of the sheep.
He that is a hired man and not the shepherd,
Who does not own the sheep,
Sees the wolf coming, and leaves the sheep and runs away—
And the wolf makes them his prey and scatters them—
Because he is a hired man and cares nothing for the sheep.

"I am the Good Shepherd,
And I know my own and my own know me,
Just as the Father knows me and I know the Father,
And I lay down my life for the sake of the sheep.
And I have other sheep that are not of this fold;
I must lead them also, and they will obey my voice,
And they will become one flock [with] one shepherd.
The Father loves me for this reason:
That I lay down my life to receive it again.
No one takes it from me, but I lay it down of my own accord.
I have authority to lay it down, and I have authority to receive it again.
I received this command from my Father.
My Father and I are one."

The Jews again took up stones to stone him. Jesus said to them,

"I have shown you many good works from the Father;
For which of them are you stoning me?"

"We are not stoning you for a good work," the Jews answered him, "but for blasphemy, because you, though only a man, are representing yourself to be God."

Jesus answered them:

"Is it not written in your Law,
I said, You are gods?
If God called them gods to whom the word of God came—
And the Scripture cannot be annulled—
Do you say 'You blaspheme' of him whom the Father loved and sent forth into the world,
Because I said, 'I am God's Son'?
If I am not doing my Father's works, do not believe me;
But if I am doing them, even if you will not believe me, believe the works,
In order that you may know and understand that the Father is in me,
And I am in the Father."

So again they were attempting to arrest him, but he went forth out of their hands. And he went away again across the Jordan, to the place where John was at first immersing, and remained there. And many came to him and were saying,

"John indeed did no sign, but everything that John said about this man was true."

And many there put their trust in him.

6. The Sign of the Raising of Lazarus and What Followed

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.[5] So the sisters sent a messenger to him saying,

"Sir, behold he whom you love is ill."

[5] Now it was the Mary that anointed the Lord with pomade, and wiped off his feet with her hair, whose brother Lazarus was ill.

Now Jesus hearing this said, "This illness is not unto death, but for God's honor, that God's Son may be honored through it."

Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was ill, he still remained where he was for two days; then after this he says to his disciples, "Let us go into Judea again."

"Teacher," his disciples say to him, "the Jews were just now trying to stone you, and are you going there again?"

Jesus replied:

"Are there not twelve hours in the day?
If any one goes about in the daytime, he does not stumble,
Because he sees this world's light.
But if any one goes about in the night he stumbles,
Because the light is not in him."

He said these things, and afterward told them,

"Lazarus, our friend, has fallen asleep, but I am going to wake him up."

"Sir, if he has fallen asleep he will get well," said the disciples to him.

Now Jesus had spoken concerning his death, but they supposed that he was talking about taking rest in sleep. So then Jesus said plainly to them,

"Lazarus is dead; and I am glad for your sakes that I was not there, in order that you may believe. Come now, let us go to him."

Then said Thomas (called the Twin) to his fellow disciples, "Let us go too, to die with him."

Jesus then came and found that Lazarus had already been four days in the tomb. Now Bethany was near Jerusalem, about two miles away. Accordingly, many of

the Jews had come to Martha and Mary, to console them about their brother. So when Martha heard that Jesus was coming, she went to meet him, but Mary remained sitting in the house. Then Martha said to Jesus,

" Sir, if you had been here, my brother would not have died. Even now I know that whatever you ask God, God will give you."

" Your brother will rise again," Jesus says to her.

" I know," says Martha, " that he will rise in the resurrection at the last day."

" I am the resurrection and the life," Jesus said to her; " he that puts his trust in me, though he were dead, will live, and every one that lives and trusts in me will not die, no, never! Do you believe this? "

" Yes, sir," she says to him, " I have believed that you are the Christ, God's Son, he who was to come into the world."

And having said this she went away and called her sister Mary, saying privately,

" The Teacher is here and is asking for you."

So when she heard this she rose quickly and went to meet him. Now Jesus had not yet come into the village, but was still in the place where Martha had met him. Then the Jews who were with her in the house and consoling her, seeing Mary rise up quickly and go out, followed her, supposing that she was going to the tomb to weep there. So Mary, when she came where Jesus was and saw him, fell at his feet saying to him,

" Sir, if you had been here, my brother would not have died."

Then Jesus, when he saw her weeping, and the Jews accompanying her weeping, became very indignant in spirit and was much distressed, and said,

" Where have you laid him? "

" Come and see, sir," they say to him.

Jesus wept. So the Jews were saying,

"See, how he used to love him!"

"Could not this man," said some of them, "who opened the eyes of the blind man have caused this man also not to die?"

So Jesus, again very indignant within himself, comes to the tomb. Now it was a cave, and a stone was lying upon it. Jesus says,

"Take away the stone."

The sister of him that had died, Martha, said,

"Sir, by now the odor is offensive, for he has been four days in the tomb."

"Did I not tell you," says Jesus to her, "that if you would trust me you should see God's glory?"

So they took away the stone. And Jesus lifted up his eyes and said,

"Father, I thank thee that thou hast heard me, but I knew that thou always hearest me; yet because of the people standing about I said this, that they might believe that thou hast sent me forth."

And having said this, he called in a loud voice,

"Lazarus, come forth."

He that was dead came forth, bound hand and foot with swathings; and his face had been bound up with a handkerchief. Jesus says to them,

"Release him and let him go."

Then many of the Jews who came to Mary and beheld what he did, put their trust in him, but certain of them went away to the Pharisees and told them what Jesus did. So the chief priests and Pharisees assembled a Sanhedrin and began to say,

"What are we to do, seeing that this man is doing so many signs? If we let him alone so, all will trust in him, and the Romans will come and take away from us both our power and our [existence as a] nation."

But a certain one of their number, Caiaphas, being high priest that year, said to them,

"You do not understand the matter at all, nor consider that it is better for you that one man should die in behalf of the people than the whole nation should perish."

Now he did not say this of his own accord, but since he was high priest of that year, he prophesied that Jesus was about to die in behalf of the nation, and not in behalf of the nation alone, but that he might assemble in one [body] God's widely scattered children. So from that day they determined to kill him. Jesus therefore no longer continued to go about among the Jews, but went away from there into the region near the wilderness, to a town called Ephraim, and he stayed there awhile with his disciples.

7. The Crowning Testimony of Jesus to Himself—He Publicly Assumes the Title of Messiah

Now the Jews' passover was at hand, and many went up out of the country to Jerusalem before the passover, to purify themselves. So they were looking for Jesus and saying to one another as they stood in the Temple,

"What do you think? that he will not come to the feast at all?"

Now the chief priests and Pharisees had given orders that if any one knew where he was, he should make it known, in order that they might arrest him. Accordingly, six days before the passover Jesus came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there and Martha was serving, but Lazarus was one of those who reclined at table with him. Then Mary, taking a pound of pomade of pure spikenard, very costly, anointed the feet of Jesus and wiped his feet with her hair, and the house was

filled with the odor of the pomade. Judas Iscariot, one of his disciples, the one who was about to deliver him up, says,

"Why was not this pomade sold for forty-five dollars, and the money given to the poor?"

Now he said this, not because he cared for the poor, but because he was a thief, and as he had the purse, used to pilfer what was put in it.

"Let her alone," said Jesus then, "that she may keep it until the day of my burial; for the poor you have always with you, but me you have not always."

Now the great multitude of the Jews knew that he was there, and they came, not on account of Jesus alone, but also to see Lazarus whom he raised from the dead. So the chief priests determined to kill Lazarus also, because on his account many of the Jews left them and were trusting in Jesus.

On the following day the great crowd that had come to the feast, hearing that Jesus was coming into Jerusalem, took palm-branches and went out to meet him. And they shouted repeatedly,

God save him!
Blessed is he that is coming in Jehovah's name,
And Israel's King!

So Jesus, having found an ass, sat upon it, as it is written

Do not fear, Zion's daughter,
See, your King is coming
Seated on an ass's colt!

His disciples did not understand these things at first, but when Jesus was exalted, then they remembered that these things had been written about him and that they

did these things to him. Then the crowd that was with him when he called Lazarus out of the tomb and raised him from the dead, continued to testify. Therefore the crowd went to meet him, because they heard that he had done this sign. So the Pharisees said among themselves,

"You see that you are effecting nothing! See, all the world has gone off after him."

Now there were certain Greeks among those who were going up to worship during the feast. So these came to Philip (the one from Bethsaida in Galilee) and began to question him, saying,

"Sir, we wish to see Jesus."

Philip comes and tells Andrew; Andrew and Philip come and tell Jesus. But Jesus replies to them:

"The time has come for the Son of man to be honored.
In very truth I say to you,
Unless the kernel of wheat fall into the ground and die, it remains single;
But if it dies, it bears much fruit.
He that loves his life loses it,
And he that hates his life in this world will preserve it unto eternal life.
If any one serve me, let him follow me,
And where I am there my servant also will be.
If any one serve me, my Father will honor him.
Now my soul has been made anxious, and what shall I say?
'Father, deliver me from this hour?'
But for this I came to this hour.
I will say, 'Father, honor thy name.'"

Then a voice came out of heaven, "I have both honored it and will honor it again."

The crowd that stood by and heard began to say there had been a thunderclap. Others were saying,

"An angel has spoken to him."

Jesus said:

"This voice has not come for my sake, but for yours.
Now this world's condemnation is taking place,
Now this world's ruler will be driven out.
And I, if I am lifted up from the earth, will win to myself all men."

Now in saying this he was signifying by what sort of death he was destined to die.

"We have heard out of the Law," the crowd answered him, "that the Christ continues forever, and how do you say that the Son of man must be lifted up? Who is this Son of man?"

Jesus replied:

"The light is among you a little while longer;
Walk while you have the light,
That the darkness may not overtake you,
And he that walks in the darkness does not know where he is going.
While you have the light, trust in the light,
That you may become sons of the light."

Jesus said these things, and went away and hid himself from them. But though he had given such proofs of his mission in their presence, they were not trusting in him, that the saying of the prophet Isaiah might be fulfilled, when he said,

Jehovah, who has believed our preaching,
And the arm of Jehovah, to whom has it been made bare?

They could not believe for this reason, as Isaiah again says,

He has blinded their eyes, and hardened their heart;
That they should not see with their eyes, and understand with their heart,
And turn, and I should heal them.

Isaiah said this because he saw his glory and spoke of him. Nevertheless, many of the rulers trusted in him, yet on account of the Pharisees they were not confessing, lest they should be expelled from the synagogues, for they loved men's honor more than God's. But Jesus had proclaimed publicly:

"He that trusts me does not merely trust me,
But him that sent me,
And he that beholds me beholds him that sent me.
I have come as Light into this world,
That no one that trusts in me should remain in the darkness.
And if any one hears my teaching and does not cherish it, I do not judge him,
For I did not come to judge the world, but to deliver the world.
He that rejects me and does not receive my teaching, has one that judges him—
The instruction that I have given, that will judge him in the last day.
Because I have not taught on my own authority,
But the Father that sent me himself charged me what to say and teach.
And I know that his commandment is eternal life.
So I teach exactly what the Father has told me."

III. SIGNS AND TESTIMONIES OF THE LAST DAYS

1. The Last Supper

Now before the feast of the passover Jesus knew that the time had come for him to depart out of this world to the Father. Having loved his own who were in the world, he loved them to the end. And since the devil had already put into the heart of Judas Iscariot [the plan] to deliver him up, and he knew that the Father had given all things into his hands, while they were eating supper he rose from the table and, laying aside his tunic, he took a towel and tied it about himself. Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel that was tied about him. So he came to Simon Peter, and the latter says to him,

"Master, are you going to wash my feet?"

"What I am doing," Jesus replied to him, "you do not understand at present, but you will learn later."

"You shall not wash my feet, no, never!" Peter says to him.

"Unless I wash you," Jesus answered him, "you have no fellowship with me."

"Not my feet alone, Master, but hands and head also!" said Peter.

"He that has bathed," says Jesus to him, "needs to wash his feet only; then he is entirely clean. And you are clean, but not all."

For he knew the one who was to deliver him up; therefore he said, "You are not all clean." So when he had washed their feet, and put on his tunic and reclined again, he said to them:

"Do you understand what I have done to you?
You call me 'The Teacher' and 'The Master;'

And you speak properly, for I am these.
If I then, the Teacher and Master, have washed your feet,
You also ought to wash each others' feet;
For I have given you an example,
That you may do just as I have done to you.
In very truth I tell you,
A slave is not greater than his master,
Nor is a messenger greater than he that sends him.
If you know these things, happy are you if you do them.
I am not speaking about all of you—
I know whom I have chosen—
But this is to fulfil the Scripture,
He that eats my bread has lifted up his heel against me.
I tell you this now, before it takes place,
In order that when it takes place you may believe that I am [the Christ].
In very truth I tell you,
He that receives any one that I send receives me,
And he that receives me receives him that sent me."

When he had said this, Jesus was troubled in spirit and testified and said, "In very truth I tell you, that one of you will deliver me up."

The disciples looked at each other, wondering of whom he was speaking. There was reclining next to Jesus one of his disciples whom Jesus loved; so Simon Peter nods to him and says,

"Ask who it is that he is talking about."

He, leaning back consequently upon Jesus' breast, says to him, "Master, who is it?"

"It is he for whom I shall dip the morsel of bread and give it to him,' replied Jesus. So, dipping the morsel, he takes it and gives it to Judas Iscariot. And

then, after receiving the morsel, Satan entered into him. So Jesus says to him,

"Do quickly what you are going to do."

Now none of those at table understood why he said this to him; for some supposed that, since Judas had the purse, Jesus was saying to him, "Buy what things we need for the feast," or, "Give something to the poor." When he received the morsel therefore, he went out at once, and it was night.

2. Last Discourses—Union With Christ

So when he had gone out, Jesus says:

"I am the true Vine,
And my Father is the gardener.
He takes away every branch in me that does not bear fruit,
And he prunes every branch that does bear fruit,
That it may bear more fruit.
You are already cleansed by pruning, because of the word I have spoken to you;
Continue in me and I will continue in you.
Just as the branch cannot bear fruit by itself, unless it continues in the vine,
So neither can you unless you continue in me.
I am the vine, you are the branches.
He that continues in me and I in him—he will bear much fruit,
Because apart from me you can do nothing.
Unless one continue in me, he is cast forth like the branch and is withered;
And they gather them and throw them into the fire, and they are burned.
If you continue in me and my teaching continues in you,

You may ask what you will and it will come to pass
for you.
My Father is honored in this: that you bear much
fruit
And become my disciples.

" I give you a new commandment: Love each other.
As I have loved you, so also love each other.
By this all will know that you are my disciples,
If you have love for each other.
Just as the Father has loved me, I also have loved
you—
Continue in my love!
If you obey my commandments you will continue in
my love,
Just as I have obeyed my Father's commandments and
continue in his love.
I have told you these things that my joy may be in you
And your joy be made complete.

" This is my commandment: Love each other, just as I
have loved you.
No one has greater love than this:
That one lay down his life for his friends.
You are my friends if you do what I command you.
I no longer call you ' slaves,'
For the slave does not know what his master does;
But I have called you friends,
Because I have made known to you all that I have heard
from my Father.
You did not choose me, but I chose you
And appointed you to go and bear fruit;
And your fruit remains,
In order that the Father may give you whatever you
ask in my name.

"I am commanding you this: to love each other.
If the world hates you, you know that it has hated me
before you.
If you were of the world, the world would continue to
love its own;
But because you are not of the world, but I have
chosen you out of the world—
For this the world hates you!
Remember my former saying, 'The slave is not greater
than his master.'
If they persecuted me, they will persecute you also;
If they obeyed my word, they will obey yours also.
But they will do all this to you on account of my
Name,
Because they do not know him that sent me.

"If I had not come and spoken to them, they would
have no sin;
But as it is, they have no excuse for their sin.
He that hates me hates my Father also.
If I had not done among them works such as no one
else has done, they would have no sin;
But as it is, they have both seen and hated both me and
my Father.
But they have done this in fulfilment of the saying
written in their law,
They hated me without just cause.

3. The Coming of the Helper

"I have said these things to you that you may not fall
away.
They will expel you from the synagogues,
Yes, a time is coming when every one that kills you
will suppose that he is doing God a service.

And they will do these things because they have not known the Father nor me.
But I have already told you this
In order that, when the time comes, you may remember the things I told you;
But I did not tell you this at first,
Because I was still with you.
But now I am going to him that sent me,
And none of you asks me, 'Where are you going?'
But grief has filled your hearts because I have told you this.
Yet I tell you the truth—it is for your good that I go away.
For if I do not go away, the Helper will not come to you at all;
But if I depart I will send him to you.
And when he has come he will bring conviction to the world
As to sin and righteousness and judgment:
As to sin, indeed, because they do not trust in me;
And as to righteousness, because I am going to the Father and you will no longer behold me;
As to judgment, because the ruler of this world has been judged.

"After a little while you will no longer behold me,
And again after a little while you will see me."

So some of his disciples said to one another, "What is this that he is saying to us? 'After a little while you will not see me.' And, 'Because I am going to the Father.' What is this that he is saying about 'a little while'?" they continued; "we do not understand what he is talking about."

Jesus knew that they were wishing to question him, and said to them:

"Are you inquiring of one another about this,
'After a little while you will not behold me,
And again after a little while you will see me'?
In very truth I say to you,
You will weep and lament, but the world will rejoice;
You will grieve, but your grief will be turned into joy.
When the woman brings forth her child she grieves,
Because her time [of suffering] has come;
But when the child is born, she no longer remembers
her distress,
Because of her joy that a man has been born into the
world.
And so you are grieving now, to be sure,
But I shall see you again, and your hearts will re-
joice,
And no one will take from you your joy.
And in that day you will ask me nothing.
Of a truth I tell you, if you ask the Father anything
He will give it you in my Name.
Hitherto you have asked nothing in my Name;
Ask and you will receive,
That your joy may be made complete.
I have said these things to you in figurative language;
A time is coming when I shall no longer speak figura-
tively to you,
But shall tell you plainly about the Father.
In that day you will ask in my Name,
And I do not tell you that I shall ask the Father in
your behalf,
For the Father himself loves you, because you have
loved me
And believed that I came forth from the Father.
I came forth from the Father and I have come into the
world;
Again I leave the world and depart to the Father."

"See now," his disciples say, "you are talking plainly and are not speaking figuratively. Now we know that you know all things, and do not need that any one should question you. By this we believe that you came forth from God."

Jesus answered them:

"Do you believe at this time?
Lo, a time is coming, and has come, for you to be scattered, each to his own, and leave me alone;
Yet I am not alone, because the Father is with me.
I have said these things to you that you may have peace in me.
In the world you will have trouble, but be of good courage!
I have conquered the world.

"Now is the Son of man exalted,
And God is exalted in him;
And God will exalt him in his own being,
And will exalt him at once.
Children, I am with you only a little while longer;
You will look for me, and, as I said to the Jews,
'Where I am going you cannot come,'
I say it now to you also."

Simon Peter says to him, "Master, where are you going?"

"Where I am going you will not be able to follow me now," replied Jesus, "but you will follow later."

"Master," says Peter to him, "why cannot I follow you at present? I will lay down my life for you."

"You will lay down your life for me?" replies Jesus; "in very truth I tell you the cock will by no means crow until you have three times disowned me.

"Let not your hearts be troubled;
Trust in God, trust in me also.
In my Father's house are many apartments;
If it were not so I would have told you,
For I am departing to make ready a place for *you*.
And if I depart and make ready a place for you,
I shall come again and receive you to myself,
That you may be where I am.
And you do not know the way I am going."

Thomas says to him, "Master, we do not know where you are going; how can we know the way?"
Jesus says to him,

"I am the Way and the Truth and the Life;
No one comes to the Father except through me.
If you knew me you would know my Father also;
From this time you know him and have seen him."

"Master," says Philip to him, "show us the Father, and it will content us."
Jesus says to him,

"Have I been so long a time with you,
And yet have you not recognized me, Philip?
He that has seen me has seen the Father;
Why are you saying, 'Show us the Father?'
Do you not believe that I am in the Father and the Father in me?
The words that I speak to you I do not say on my own authority,
But the Father, dwelling in me, is doing his works.
Believe me that I am in the Father and the Father in me.
Or else believe me on account of the works themselves.
In very truth I tell you,

He that trusts in me will also do the works that I am doing,
And he will do greater works than these,
Because I am going to the Father.
And I shall do whatsoever you ask in my Name,
In order that the Father may be honored in the Son.
If you ask anything in my Name, I shall do it.

"If you love me, obey my commandments;
And I shall ask the Father and he will give you another Helper,
To be with you forever—the Spirit of truth,
Whom the world cannot receive
Because it does not behold him or know him.
You know him, because he continues among you and in you.
I shall not leave you orphans,
I am coming to you.
After a little while the world beholds me no longer,
But you behold me;
Because I live, you also will live.
In that day you will know that I am in my Father,
And you in me and I in you.
He that has my commandments and obeys them is he that loves me;
And he that loves me will be loved by my Father,
And I shall love him and reveal myself to him."

Judas (not Iscariot) says to him, "Master, what has happened that you are about to reveal yourself to us and not to the world?"

Jesus replied:

"If any one love me, he will obey my teaching,
And my Father will love him,

And we shall come to him and make our dwelling with
him.
He that does not love me will not obey my teaching;
And the teaching that you hear is not mine, but that
of the Father that sent me.

"When the Helper comes, whom I shall send to you
from the Father—
The Spirit of truth who proceeds from the Father—
He will testify concerning me.
And you are also to bear testimony,
Because you have been with me from the beginning.

"I have said these things to you while remaining with
you;
But the Helper, the Holy Spirit whom the Father will
send in my name—
He will teach you all things
And put you in remembrance of all that I have said
to you.
I leave peace with you,
I give you my peace;
I do not give to you as the world gives—
Let not your hearts be distressed nor fearful!
You heard what I said to you,
'I am going away and I am coming to you.'
If you loved me you would rejoice that I am departing
to the Father,
Because the Father is greater than I.
And now I have told you before it takes place,
That when it takes place you may believe.

"I still have much to say to you,
But you cannot endure it at present,
But when he shall come, the Spirit of truth,

He will guide you into all the truth;
For he will not speak on his own authority,
But he will speak what he hears,
And will tell you what will come to pass.
He will honor me
Because he will receive what belongs to me and tell it to you.
All that the Father has is mine;
Therefore I said, 'He will receive what belongs to me and tell it to you.'

"I shall no longer talk much with you,
For the ruler of this world is coming, and he has nothing [that pertains to him] in me;
But [he comes] that the world may know that I love the Father,
And am doing just what the Father has commanded.
Arise, let us go from this place."

4. Jesus Prays for His Disciples

Jesus spoke these things, and lifting his eyes to heaven said:

"Father, the hour has come:
Exalt thy Son, that the Son may exalt thee,
Just as thou gavest him authority over all mankind,
In order that he should give eternal life to every one that thou gavest him.
Now this is eternal life: to know the only real God,
And him whom thou hast sent forth, Jesus [the] Christ.
I exalted thee on the earth,
I finished the work thou gavest me to do.
And now exalt thou me, Father, with thyself,
In the honor that I had with thee before the world was.

"I made known thy name to the men whom thou gavest
me out of the world.
They were thine, and thou gavest them to me,
And they have obeyed thy teaching.
They have understood now that all things that thou
gavest me are from thee;
Because I have given them the words that thou gavest
me,
And they received them and really understood that I
came forth from thee,
And believed that thou didst send me forth.
I intercede for them;
I do not intercede for the world,
But for those whom thou hast given me, because they
are thine—
And all mine are thine, and thine are mine—
And I have been exalted in them.

"And I am no longer in the world,
Yet these are in the world,
And I am coming to thee.
Holy Father, keep in my Name these whom thou hast
given me,
That they may be one just as we are.
When I was with them I continued to keep them in thy
Name which thou hast given me,
And I guarded them,
And not one of them was destroyed save the son of
destruction,
That what was written might be accomplished.
And now I am coming to thee,
And I say these things in the world,
That they may have my joy made complete in them.
I have given them thy teaching
And the world hated them,

Because they are not of the world,
Just as I am not of the world.
I do not ask thee to take them out of the world,
But to keep them from the evil one.
They are not of the world,
Just as I am not of the world.
Consecrate them by the truth—
Thy teaching is truth.
Just as thou didst send me forth into the world,
I also have sent them forth into the world,
And for their sakes I consecrate myself,
That they also may be consecrated.

"I do not intercede for these only,
But also for those that trust in me through their teaching,
That all may be one—
That, just as thou, Father, art in me and I in thee,
They also may be in us,
In order that the world may believe that thou didst send me forth.
And I have given them the honor thou hast given me,
In order that they may be one, just as we are one,
I in them and thou in me,
That they may be completely united,
That the world may know that thou didst send me forth
And didst love them just as thou didst love me.

"Father, I desire that those whom thou hast given me should be with me where I am,
To behold my honor that thou hast given me,
Because thou didst love me before the founding of the world.
Righteous Father, though the world did not know thee,
I knew thee,

And these know that thou didst send me forth;
And I made known thy name to them,
And will make it known,
That the love with which thou didst love me may be
in them,
And I in them."

5. The Arrest and Trial

Having said this, Jesus went out with his disciples across the stream called Kedron, where there was a garden which he and his disciples entered. Now Judas also, who delivered him up, was acquainted with the place, for Jesus often met with his disciples there. So Judas, having received the Temple guard and officers from the chief priests and Pharisees, comes there with torches and lanterns and weapons. Jesus therefore, knowing all things that were coming upon him, came forth and says to them,

"For whom are you looking?"

"Jesus, the Nazarene," they replied.

"I am he," says he.

Now Judas also, the traitor, stood with them. So when he said to them, "I am he," they went backward and fell to the ground. So he asked them again,

"For whom are you looking?"

"Jesus, the Nazarene," they replied.

"I told you that I am he," said Jesus; "so, if you are looking for me, let these go away"—that the saying might be accomplished, "I did not lose one of those whom thou hast given me."

Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. Now the slave's name was Malchus. Then Jesus said to Peter,

"Put your sword into the sheath. Shall I not drink the cup my Father has given me?"

So the guard and the captain and the officers of the Jews seized Jesus and bound him, and led him to Annas first, for he was father-in-law of Caiaphas, who was high priest that year. The high priest therefore asked Jesus about his disciples and his teaching.

"I have spoken openly to the world," replied Jesus; "I always taught in the synagogues and the Temple. Why do you ask me? Ask those who listened to me what I said to them—lo, they know what I said."

When he had said this, one of the officers that stood by gave Jesus a blow with his staff, saying,

"Do you answer the high priest in that style?"

"If I spoke ill," Jesus replied, "testify concerning the offense, but if well, why do you strike me?"

Annas then sent him away to Caiaphas, the high priest. And it was Caiaphas who gave counsel to the Jews that it was better for them that one man should die in behalf of the people. And Simon Peter and another disciple followed Jesus. Now that disciple was known to the high priest, and went in with Jesus to the high priest's court, but Peter stood outside, by the door. So the other disciple who was known to the high priest came out and spoke to the portress, and brought Peter in. Then the maid who kept the door said,

"Are you not also one of this man's disciples?"

"I am not," he said.

Now the slaves and officers having made a charcoal fire (for it was cold) were standing there and warming themselves, and Peter also stood with them and warmed himself. So they said to him,

"Are not you also one of his disciples?"

He denied it and said, "I am not."

One of the high priest's slaves, a relative of the one whose ear Peter cut off, says,

"Did I not see you in the garden with him?"

So Peter denied it again; and at once the cock crowed.

Then they lead Jesus from Caiaphas to the Pretorium. Now it was early, and they themselves did not enter the Pretorium, that they should not be defiled, but might eat the passover. So Pilate came out to them and said,

"What charge do you bring against this man?"

"If he were not a criminal," they replied, "we should not have delivered him to you."

"Take him yourselves," Pilate said to them, "and judge him according to your law."

"We have no right to put any one to death [during the feast]," the Jews said to him, that the saying of Jesus might be fulfilled, when he signified by what sort of death he was about to die.

So Pilate entered the Pretorium again and spoke to Jesus and said to him,

"Are you the king of the Jews?"

"Do you ask this of your own accord?" answered Jesus, "or did others tell you about me?"

"I am no Jew, am I?" replied Pilate. "Your nation and the chief priests delivered you to me. What did you do?"

"My kingdom is not of this world," replied Jesus. "If my kingdom were of this world, my subjects would fight that I should not be delivered up by the Jews; but as it is, my kingdom is not from this place."

"In any case you are a king, are you not?" said Pilate to him.

"I am what you say, a king," Jesus replied. "I have been born for this, and for this I have come into the world—to testify to the truth; every one that is of the truth hears my voice."

"What is truth?" says Pilate to him.

And having said this, he went out to the Jews and says to them,

"I find no crime in him; but you have a custom that I release to you one prisoner at the passover—do you wish that I release to you the king of the Jews?"

Then they shouted again, saying, "Not this man, but Barabbas." (Now Barabbas was a brigand.)

So then Pilate took Jesus and scourged him. And the soldiers twisted together a crown from some thorny plants and put it on his head, and threw about him a purple cloak; and they kept coming to him and saying,

"Hurrah for the king of the Jews!" And they gave him blows with rods.

And Pilate came out again and said to them,

"See, I bring him out to you, that you may know that I find no crime in him."

So Jesus came forth, wearing the thorny crown and the purple cloak. And he says to them,

"Behold the man."

So when the chief priests and the officers saw him, they shouted,

"Crucify, crucify him."

"Take him yourselves and crucify him," says Pilate, "for I find no crime in him."

"We have a law," replied the Jews, "and according to that law he ought to die, because he pretended that he is God's Son."

So when Pilate heard this saying he was more alarmed, and entered the Pretorium again and said to Jesus,

"Where are you from?" but Jesus gave him no reply.

"Do you not talk to me?" says Pilate to him; "do you not know that I have authority to release you and have authority to crucify you?"

"You would have no authority at all over me," replied Jesus, "if it were not given you from above; for this reason, he that delivered me up to you has greater sin."

In consequence of this, Pilate tried again and again to release him, but the Jews shouted,

"If you release this man, you are not Cæsar's friend; every one who proclaims himself a king declares himself against Cæsar."

So when Pilate heard these words, he brought Jesus without, and sat upon the bema, in a place called "The Pavement of Mosaics" (in Hebrew, Gabbatha). Now it was the day of preparation for the passover, about noon. And he says to the Jews,

"Behold your king!"

So they shouted, "Kill him! Kill him! Crucify him!"

"Shall I crucify your king?" says Pilate to them.

"We have no king but Cæsar," replied the chief priests.

So then he delivered him up to them to be crucified.

6. The Crucifixion and Death

Then they took Jesus, and bearing the cross for himself, he went forth to the place called The Skull (in Hebrew, Golgotha) where they crucified him, and with him two others, [one] on either side and Jesus in the middle. And Pilate wrote a title and placed it on the cross; and it was written, Jesus, the Nazarene, the King of the Jews. Now many of the Jews read this title, because the place where Jesus was crucified was near the city and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said repeatedly to Pilate,

"Do not write, 'The king of the Jews,' but that he said, 'I am king of the Jews.'"

"What I have written I have written," replied Pilate.

Now the soldiers, when they crucified Jesus, took his clothes and made four portions, a portion for each soldier, and the tunic. And the tunic was seamless, woven from

top to bottom in one piece. So they said to each other, "Let us not tear it, but cast lots for it, whose it shall be"—that the Scripture might be fulfilled,

> *They shared my clothes among themselves*
> *And for my tunic they cast lots.*

These things indeed the soldiers did; but there were standing by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleopas, and Mary of Magdala. Now Jesus, seeing his mother, and the disciple whom he loved standing by, says to his mother, "Madam, see, your son!" Then he says to the disciple, "See, your mother!" And from that hour the disciple took her to his own home.

After this Jesus (knowing that now all has been finished) that the Scripture might be fulfilled, says, "I am thirsty." A bowl was standing there full of sour wine; so they put a sponge full of the wine on [a stalk of] hyssop and raised it to his mouth. Now when he had taken the wine, Jesus said, "It is finished," and bowing his head he gave up his spirit.

Now since it was the Preparation, the Jews asked Pilate that their [6] legs might be broken and the bodies be removed, in order that they might not remain upon the cross on the sabbath (for that sabbath was a great day). So the soldiers came, and they broke the legs of the first, and of the other who was crucified with him; but when they came to Jesus, as they saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and water and blood came out. And he who saw has testified—and his testimony is trustworthy, and he knows that he is speaking truth—in order that you also may believe. For this took place

[6] *I. e.*, of the crucified, not of the Jews. The confusion of pronouns is in the original, and unavoidable without paraphrase or reconstruction of the sentence.—*Tr.*

in order that the Scripture might be fulfilled, *A bone of him will not be crushed.* And again another passage says, *They will look on him whom they pierced.*

Now after these things, Joseph of Arimathea—who was a disciple of Jesus, but secretly, for fear of the Jews—asked Pilate that he might remove the body of Jesus. And Pilate gave him leave. So he came and removed his body. And Nicodemus also came (he who came to him at the first by night) bringing a roll of myrrh and aloes weighing about a hundred pounds. So they took the body of Jesus and bound it in linen cloths with the spices, as is the custom of the Jews to bury. Now there was a garden in the place where he was crucified, and in that garden a new tomb, in which no one had ever been laid. There then, because of the Preparation of the Jews, since the tomb was near, they laid Jesus.

7. The Resurrection

Now on the first day of the week Mary of Magdala comes to the tomb very early, while it is yet dark, and sees the stone removed from the tomb. So she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and says to them,

"They have removed the Master from the tomb, and we do not know where they have laid him."

So Peter and the other disciple went out and were going to the tomb. And the two began running together, and the other disciple ran faster than Peter and came first to the tomb; and stooping down he sees the linen cloths lying—however, he did not go in. Then Simon Peter also comes, following him, and he went into the tomb; and he sees the linen cloths lying, and the kerchief that was upon his head, not lying with the cloths, but rolled up in a place by itself. So then the other disciple

went in—he who came first to the tomb—and he saw and believed. For they did not yet understand the Scripture which says that he must rise from the dead. The disciples then returned to their homes.

But Mary was standing by the tomb, outside, weeping. Now while she was weeping she stooped down into the tomb and saw two angels in white sitting there, one at the head and one at the feet, where the body of Jesus was formerly lying. And they say to her,

"Madam, why are you weeping?"

"They have removed my Master," she says to them, "and I do not know where they have laid him."

When she had said this, she turned around and saw Jesus standing [there], but did not recognize him as Jesus. Jesus says to her,

"Madam, why are you weeping? For whom are you looking?"

She, thinking that he is the gardener, says to him, "Sir, if you have carried him away, tell me where you have put him and I will remove him."

"Mary!" says Jesus.

Turning, she says to him, "Rabboni" (which means Teacher).

"Do not touch me," says Jesus to her, "for I have not yet ascended to my Father; but go to my brothers and tell them, 'I am ascending to my Father and your Father, and to my God and your God.'"

Mary of Magdala comes announcing to the disciples, "I have seen the Master," and that he had said these things to her.

Now when it was evening of that first day of the week, and the doors where the disciples were had been shut because of fear of the Jews, Jesus came and stood in the midst and said to them,

"Peace be to you."

And having said this, he showed them his hands and side. So the disciples rejoiced at seeing the Master. So he said to them again,

"Peace be to you. Just as the Father sent me I also am sending you."

And when he had said this he breathed upon them and said,

"Receive the Holy Spirit.
If you forgive the sins of any,
They have been forgiven;
If you retain the sins of any,
They have been retained."

Now Thomas—one of the Twelve, the one called the Twin—was not with them when Jesus came. So the other disciples said to him repeatedly,

"We have seen the Master."

But he said to them, "Unless I see in his hands the mark of the nails, and thrust my hand into his side, I will not believe at all."

And a week later his disciples were within and Thomas with them. Although the doors had been shut, Jesus came and stood in the midst and said,

"Peace be to you."

Then he says to Thomas, "Put your finger here and see my hands, and take your hand and thrust it into my side, and do not become faithless but believing."

"My Master and my God," replied Thomas to him.

"Because you have seen me you have believed," says Jesus to him; "happy those that do not see, yet believe."

Now to be sure, while with his disciples, Jesus did many other signs also that are not written in this book; but these have been written that you may believe Jesus to be the Christ, the Son of God, and that believing you may have life in his name.

EPILOGUE

After these things Jesus showed himself again to the disciples by the Lake of Tiberias; and he showed himself thus:

Simon Peter and Thomas (called the Twin), and Nathanael (of Cana in Galilee), and the sons of Zebedee, and two other disciples were together. Simon says to them,

"I am going fishing."

"We too are coming with you," they say.

They went out and embarked in the boat, and caught nothing that night. But while it was still very early, Jesus stood on the beach—however, the disciples did not recognize Jesus.

"Children, you have nothing to eat, have you?" Jesus says to them.

"No," they answered him.

"Cast the net on the right side of the boat," he says to them, "and you will find [some]."

So they cast, and were no longer able to draw the net, on account of the number of fish. So that disciple whom Jesus loved says to Peter,

"It is the Master."

Simon Peter then, hearing that it is the Master, put on his blouse (for he had on his underclothes only), and threw himself into the lake; but the other disciples came in the little boat (for they were not far from the shore, only about a hundred yards), drawing the net full of fish. So when they had disembarked on the shore, they see a charcoal fire made there, and fish lying on it, and bread.

"Bring [here] some of the fish that you have just caught," says Jesus to them.

So Simon Peter went aboard and drew the net to the shore, full of large fish. There were one hundred and fifty-three, and although there were so many the net was not torn.

"Come here and breakfast," says Jesus to them.

None of the disciples was venturing to ask him, "Who are you?" since they knew it was the Master. Jesus comes and takes the bread and gives it to them, and the fish in the same way. In this way Jesus was now a third time shown to the disciples after he was raised from the dead.

So when they had breakfasted, Jesus says to Simon Peter,

"Simon, son of John, do you love me more than these?"

"Yes, Master," he says to him, "you know that I am your friend."

"Pasture my lambs," he says to him.

He says to him, a second time,

"Simon, son of John, do you love me?"

"Yes, Master," says Peter, "you know that I am your friend."

"Shepherd my sheep," he says to him.

He says to him the third time,

"Simon, son of John, are you my friend?"

Peter was grieved because he said to him the third time, "Are you my friend?" and said to him,

"Master, you know all things, you perceive that I am your friend."

"Pasture my little sheep," says Jesus to him. "In very truth I tell you, when you were young you used to gird yourself and walk wherever you wished; but when you grow old you will stretch out your hands and another will gird you and lead you where you do not wish."

In saying this he indicated by what sort of death Peter would honor God. And having said this, he added, "Follow me."

Peter, turning around, sees the disciple whom Jesus loved following—the one that leaned back on Jesus' breast at the supper and said, "Master, who is it that will deliver you up?" So when he saw him, Peter says to Jesus, "Master, what about him?"

"If I will that he remain until I come," says Jesus to him, "what is that to you? Do *you* follow me."

So there went out this report among the brothers, that that disciple would not die. Yet Jesus did not say to him that he would not die, but, "If I will that he remain till I come, what is that to you?" [7]

Now there were many other things also that Jesus did, so that if they were written in detail I suppose that even the world itself would not hold the books that would be written.

[7] This is the disciple who testifies concerning these things, and we know that his testimony is trustworthy.

APPENDIX

And each one went to his own home, but Jesus went to the Mount of Olives. And early in the morning he came into the Temple; and all the people came to him, and he sat down and taught them. Now the scribes and Pharisees bring a woman who had been caught in adultery, and placing her in the midst, they say to him,

"Master, this woman was caught in the very act of adultery. Now in the Law Moses commanded us to stone such women. Now what do *you* say?"

They were saying this to test him, in order to have a charge to bring against him. But Jesus stooped down, and wrote on the ground with his finger. And as they continued to question him, he raised himself up and said to them,

"Let the man among you that is without sin throw the first stone."

And again he stooped down, and wrote upon the ground. So when they heard that, one by one they went out, beginning with the eldest, and he was left alone with the woman still in the midst of the court. So Jesus raised himself up and said to her,

"Madam, where are they? Did no one condemn you?"

"No one, Master," said she.

"Neither do I condemn you," said Jesus, "go, and from this time sin no longer."

CHAPTER III

THE FIRST EPISTLE OF JOHN

PREFATORY NOTE.—This writing has certain peculiarities that are not without difficulty for the translator. Not only does the author use certain words, simple in themselves, in subtle and esoteric meanings that are difficult to convey (such words as *ἡ ζωή, ἡ ἀλήθεια, τὸ φῶς*), but he is fond of phrases whose meaning cannot be adequately conveyed to the English reader except by paraphrase, like *ἐκ τοῦ θεοῦ, ἐκ τῆς ἀληθείας.* The translator must therefore assume and be granted more freedom than in the historical books, if he is to make the sense of the original reasonably clear. Otherwise, the English text must be accompanied by a commentary—in which case it can be called a translation only by courtesy. But while he thus shuns Scylla, he must take care not to fall into Charybdis—in other words, to make a paraphrase, not a translation.

PROLOGUE

What existed from the beginning we are declaring,
What we have heard, what we have seen with our eyes,
What we have looked upon and our hands have handled—
Concerning the Word [who is the source] of Life.
And the Life was made visible,
And we have seen it, and are testifying and declaring to you the Eternal Life,
Which was with the Father
And was made visible to us.

To you also we are declaring what we have seen and
heard,
In order that you too may have fellowship with us.
And moreover, our fellowship is with the Father
And with his Son Jesus Christ.
And we are writing these things
That your joy may be made complete.

1. The Message

And this is the Message that we have heard from him
and are declaring to you:
"God is Light, and there is no darkness at all in him."
If we say that we have fellowship with him, and are
walking in the darkness,
We lie and are not doing what the truth requires.
But if we are walking in the Light, as He is in the
Light,
We have fellowship with each other,
And the blood of Jesus, his Son, purifies us from all
sin.

2. Sin and Its Forgiveness

If we say that we have no sin within us
We are deceiving ourselves and the truth is not in us.
If we confess our sins,
God is faithful and righteous,
So that he will forgive us our sins and purify us from
all unrighteousness.
If we say "We have not sinned,"
We are making him a liar,
And his teaching is not in us.
My little children, I am writing these things to you
That you may not sin [at all];
Yet if any one has sinned,

We have an Advocate with the Father, Jesus Christ,
who is righteous.
And he is an expiatory offering for our sins,
And not for ours alone, but for the whole world also.

3. Obedience the Test

And we perceive that we have come to knowledge of him by this test: Are we obeying his commandments? He that says, "I have learned to know him," and is not obeying his commandments, is a liar, and the truth is not in him. But whoever obeys his teaching, certainly God's love has been made perfect in him. We recognize that we are in union with him by this test: he that professes to be united with him ought himself also to live just the kind of life that he lived.

4. A Commandment, Old and New

Dear friends, I am writing no new commandment to
you,
But an old commandment that you have continued to
possess from the first.
The old commandment is the Message that you heard.
Yet I am writing you a new commandment,
Which is [seen to be] true in what he is and what you
are;
Because the darkness is passing away
And the genuine Light is already shining.
He that professes to be in the Light,
Yet hates his brother,
Is in the darkness up to this time.
He that loves his brother remains in the Light,
And there is no occasion of stumbling in him.
But he that hates his brother is in the darkness,
And is walking in the dark,

And does not know where he is going,
Because the darkness has blinded his eyes.

5. The Three Ages

I am writing to you, little children,
Because your sins have been forgiven for his name's sake.
I am writing to you, fathers,
Because you have come to know him who existed from the beginning.
I am writing to you, young men,
Because you have conquered the Evil One.

I have written to you, little ones,
Because you have come to know the Father.
I have written to you, fathers,
Because you have come to know him who existed from the beginning.
I have written to you, young men,
Because you are strong,
And God's Message remains in you,
And you have conquered the Evil One.

6. Love of the World

Do not love the world,
Nor the things that pertain to the world.
If any one love the world,
The Father's love is not in him.
Because everything that pertains to the world—
The desire of the flesh
And the desire of the eyes
And the vainglory of life—
Had its source, not from the Father, but from the world.

And the world is passing away, together with its desires,
But he that does God's will continues forever.

7. Antichrist

Little children, the last days are here, and as you have heard that Antichrist is coming, even now many Antichrists have arisen; whence we perceive that the last days are here. They went out from us, but they did not belong to us—for if they had belonged to us, they would have continued with us—but [they went out] in order that it might be made clear that none of them belonged to us. And you have an anointing from the Holy One. You all know—I have not written to you because you do not know the truth, but because you do know it, and because no lie has its origin in the truth.

Who is the liar except the one who denies that Jesus is the Christ? This is the Antichrist, he that rejects the Father and the Son. No one that rejects the Son has even the Father. As for you, let what you heard from the first continue in you. If what you heard from the first does continue in you, and you continue in the Son, you will continue in the Father also. And this is the promise that he himself made us—the Life Eternal.

I have written these things to you concerning those that are leading you astray. And as to you—the gift of the Spirit that you received from him remains in you and you have no need that any one teach you, but as his gift of the Spirit teaches you about everything, and is true, not false, and just as it taught you, remain united to him. And now, little children, remain united in him, in order that, if he appear, we may have confidence, and may not in shame shrink from him at his coming. If you know that he is righteous, you recognize that every one whose conduct is right has been given life by him.

8. The Character of God's Children

See what sort of love the Father has given us
That we should be called children of God,
And such we are.
On account of this the world does not recognize us,
Because it has not come to know him.
Dear friends, we are children of God now,
And it is not yet made clear what we shall be.
We know that if he appear we shall be like him,
Because we shall see him just as he is.
And every one that has this hope resting on Him,
makes himself pure,
Even as he is pure.

Every one that is committing sin is also committing violation of law, for sin is the violation of law. And you know that he appeared to take away sins, and there is no sin in him. No one that continues in union with him lives in sin; no one that lives in sin has seen him or come to know him. Little children, let no one lead you astray: He that continues in right conduct is righteous, even as he is righteous; he that continues to commit sin is of the devil, because the devil lives in sin [as he has] from the first. The Son of God appeared for this purpose: to destroy the devil's works.

No one that has been given life from God continues to commit sin, because His vital power remains in him and he cannot continue to sin, because he has been given life from God. By this test it is evident who God's children are, and who are the devil's children: every one that does not live in righteousness is not [a child] of God, nor is he that does not love his brother. Because this is the Message that you heard from the first, that we should love each other. [Be] not like Cain, who was [a child] of the Evil One, and murdered his brother.

And for what reason did he murder him? Because his deeds were wicked, and his brother's were righteous.

9. Love the Badge of the New Life

Do not wonder, brothers, if the world hates you. We know that we have passed over from death to life, because we love our brothers. He that does not love remains in death. Every one that hates his brother is a murderer, and we know that no murderer has eternal life continuing in him. We recognize love by this test: He laid down his life for our sake; and we ought to lay down our lives for the sake of our brothers. But whoever has the world's resources and beholds his brother in need, yet shuts his heart against him—how does the love of God remain as an active power in him? Little children, let us not indulge in mere talk about love, but let our love be practical and genuine. By this we shall learn that we draw our being from the Truth, and shall assure our heart before him, as to anything for which our conscience condemns us; because God is greater than our conscience and knows all things. Dear friends, if the conscience does not condemn, we have confidence toward God; and we receive from him whatever we ask, because we obey his commandments and do the things that are pleasing in his sight. And this is his commandment, that we trust in the name of his Son, Jesus Christ, and love each other, even as he gave us commandment. And he that obeys his commandments continues in mutual fellowship with him.

10. The Test of the Spirit

And by this we recognize that he dwells in us, from the Spirit that he gave us. Dear friends, do not trust every spirit, but test the spirits and see if they come

from God, because many false prophets have gone forth into the world. You may recognize the Spirit of God by this test: every spirit that acknowledges that Jesus Christ has come in the flesh comes from God, and every spirit that does not acknowledge Jesus does not come from God. And this is the spirit of the Antichrist; you have heard that it is coming, and in fact it is already in the world. You are of God, little children, and you have conquered them, because he that is in you is greater than he that is in the world. They are of earthly origin. On this account they are talking as earthly origin prompts, and the world is listening to them. But we derive our life from God. He that knows the character of God hears us; one who does not derive his life from God does not hear us. From this test we recognize the spirit of truth and the spirit of deceit.

11. God Is Love

Dear friends, let us love each other, because love has its source in God, and every one that loves has received life from God and knows the character of God. He that does not love has not learned the nature of God, because God is love. God's love was made evident in our case by this: God sent forth into the world his Son, the Only-Begotten, in order that we may live through him. We can see the true nature of love in this: we have not loved God [of ourselves], but he himself loved us and sent forth his Son as a sacrificial offering for our sins. Dear friends, if God loved us like that, we also are bound to love each other. No one has ever looked upon God. If we love each other, God dwells in us, and his love has been made perfect in us. We recognize that we continue in mutual fellowship with him by this: he has given us of his Spirit. And we have beheld and are

testifying that the Father sent forth the Son as Deliverer of the world. Whoever shall acknowledge that Jesus is God's Son, God dwells in him in mutual fellowship. And we have come to know and have put our trust in the love that God has in our case. God is love, and he that dwells in love dwells in mutual fellowship with God. Our mutual love has been made perfect to this end: that we may have confidence in the day of judgment; because what he is we are also in this world. There is no fear in love, but perfect love casts out fear, because fear carries with it the idea of punishment, and he that fears has not been made perfect in love. We love because he first loved us. If any one say, "I love God," and hates his brother, he is a liar; for he that does not love his brother whom he has seen, cannot love God whom he has not seen. And we have this commandment from him, "He that loves God shall love his brother also."

12. Faith Is the Victory

Every one who believes that Jesus is the Christ has received life from God, and every one who loves him that gave life loves him that received it from him. We recognize that we love the children of God by this test: we love God and are doing as he commands. For this is the love of God, to obey continually his commandments; and his commandments are not burdensome, because every one that has received life from God is conquering the world. And this is the victory that has been gained over the world—our faith. Who is he that is conquering the world, if not he who believes that Jesus is God's Son?

13. The Three Witnesses

This is he that became known through water and blood, Jesus Christ; not in the water only, but in the

water and the blood. And the Spirit is he that is testifying, because the Spirit is Truth. For there are three that are testifying: the Spirit, the water, and the blood, and the three are for the one [truth]. If we do not receive the testimony of men, the testimony of God is greater—for this is the testimony that God has given concerning his Son. He that puts his trust in God's Son has the testimony within himself; he that does not trust God has made him a liar, because he has not accepted the testimony that God has given concerning his Son. And this is the testimony: God gave us Eternal Life, and this Life consists in union with his Son. He that has the Son has the Life, and he that does not have God's Son does not have the Life. I have written these things to you, that you may know that you have Eternal Life—those of you who trust in the name of God's Son.

14. Prayer

And this is the confidence that we have with regard to him; if we ask anything according to his will he hears us. And if we know that he hears us, whatever we ask, we know that we have the things that we have asked of him. If any one see his brother sinning a sin that does not involve loss of spiritual life, he will pray and will give him life—in the case of such as do not sin to the destruction of their spiritual life. There is a sin that results in complete loss of spiritual life; I do not say that one will pray in behalf of that. Every form of wrong-doing is sin, and there is a sin that does not result in loss of spiritual life.

EPILOGUE

We know that every one who has received life from God does not continue in sin,

But he that has been given life by God obeys him,
And the Evil One does not lay hold of him.
We know that our being is from God,
And the entire world is in the domain of the Evil One.

And we know that the Son of God has come and has given us power of discrimination,
That we may recognize the true God, and may be in fellowship with the true God,
Because we are in fellowship with his Son, Jesus Christ.
He is the true God and Eternal Life.

Little children, guard yourselves from false objects of devotion.

THE SECOND EPISTLE OF JOHN

The Elder to the excellent Lady and her children:

Whom I love in the Truth,
And not I alone, but all that know the Truth,
Because of the Truth that dwells in us
And will be with us forever.
Grace, mercy, peace will be with us, from God the Father,
And from Jesus Christ, the Son of the Father, in truth and love.

It is a great joy to have found some of your children walking in the Truth, just as we received command from the Father.

And now I beseech you, Lady,
Not as writing you a new command,
But that which we had from the beginning,
That we love one another.

And this is love,
That we walk according to his command.
This is the command,
Even as you heard from the beginning,
That you should walk in it.
Because many impostors have gone forth into the world
Who do not confess that Jesus Christ has come in the flesh.

Look to yourselves, that you do not lose what you have wrought,
But receive a full wage.

Every one that presses forward and abides not in the
Teaching of the Christ, has not God;
He that abides in the Teaching, has both the Father
and the Son.
If any one comes to you and brings not this Teaching,
Do not receive him into the house,
And speak him no greeting;
For he that greets him shares in his evil deeds.

Having many things to write you, I would not with paper and ink, but hope to come to you and talk lip to lip, that your joy may be made complete.

The children of your excellent sister salute you.

THE THIRD EPISTLE OF JOHN

The Elder to Gaius, the beloved, whom I love in Truth.

DEAR FRIEND: In all things I pray that you may prosper and may have your health, just as your soul prospers. For it was a great joy when brothers came and testified to your [fidelity to the] Truth, even as you walk in Truth. Greater joy I have not than this: to hear that my children are walking in Truth.

Dear friend, you act loyally in whatever you do for the brothers, and to strangers as well, who testified before the church to your love: whom you will do well to speed on their way in a manner worthy of God. For on behalf of the Name they went forth, receiving nothing from the heathen. So we ought to show hospitality to such, that we may become fellow workers with the Truth.

I wrote something to the church, but Diotrephes, who loves to be first among them, does not welcome us. Therefore, if I come, I will recall the deeds that he does, babbling against us with wicked words; and not content with this, not only himself does not welcome the brothers, but hinders those that are willing and expels them from the church.

Dear friend, imitate not evil but good.
He that does good is of God;
He that does evil has not seen God.

To Demetrius testimony has been borne by all and by the Truth itself; and we also testify, and you know that our testimony is true.

I had much to write you, but will not write with ink and pen; I hope soon to see you and then we shall talk lip to lip.

Peace be to you! The friends salute you. Salute the friends by name.

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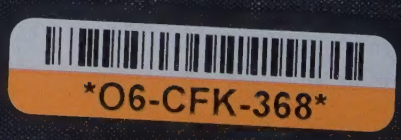
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